

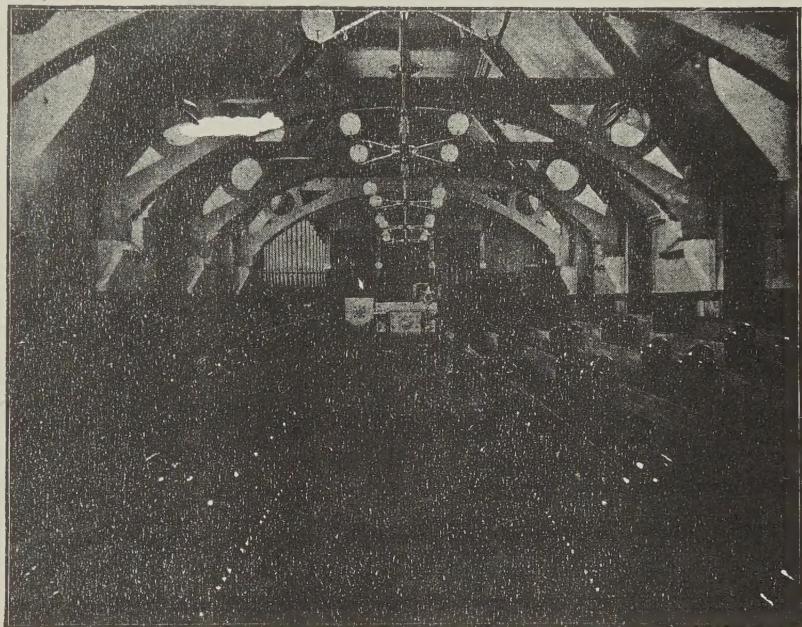


# The Historiographer

of the Episcopal Diocese of Connecticut

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In this issue we bring  
to a conclusion our re-  
printing of Volume Two  
of the valuable Docu-  
mentary History of the  
Protestant Episcopal  
Church in the United  
States of America  
[Including] Documents  
Concerning the Church  
in Connecticut, ed.  
Francis L. Hawks and  
William Stevens Perry,  
New-York, 1863.



THE SECOND CHAPEL, DEDICATED JAN. 29, 1879. IT HAS  
BEEN DECONSECRATED AND IS NOW USED AS A MUSIC  
ROOM----TOP FLOOR OF SEABURY HALL.

## Trinity College

### COLLEGE AND CAMPUS.

#### THE CHAPEL.

THE new Chapel, which is approaching completion in Seabury Hall, is not intended for permanent use as a chapel, but will be occupied until the fund has increased sufficiently to enable the College to erect a large chapel, on a corresponding scale with the present buildings. The entrance to the one now being finished off, is by the north door of the north section of the block, and the room itself is directly above the recitation room at present used for holding services. A flight of stairs, turning to the left on one landing, leads to the floor of the Chapel, where a vestry-room is formed by dividing off a part of the hall by an ash screen. The wardrobe and table from the vestry-room in the old college have been placed in this room, giving it a somewhat familiar appearance.

A door at the right of the stairs leads into the Chapel, and the visitor enters between two seats raised considerably above the others, and overlooking the whole room. In front of these are handsome ash screens, quite richly ornamented with trefoil panels and quatrefoils sunk into the wood, at the top of which are placed reading desks, inclined at a convenient angle. Each of the seats is divided into two parts, one of which will be reserved for the President of the College, while the others may be occupied by clergymen assisting in the services.

A "squint" has been made through the wall between the vestry-room and the Chapel, near the end of one of the seats, which is so constructed as to neatly shield it from general observation. Through this "squint" the officiating clergyman can take a view of the greater part of the Chapel, and note the proper moment for commencing the services. It is understood that the idea was

taken from one of the colleges at Oxford or Cambridge.

A middle aisle runs the entire length of the Chapel, from the entrance door to the chancel, on either side of which are placed the seats for the undergraduates, facing the aisle. These are divided by smaller aisles, which cross the Chapel at right angles to the



middle aisle, and are placed on platforms of graduated height. There are four seats in each division, for the use of the students, besides an additional one set against the wall in the bay, for alumni and visitors. Each class will be divided into two parts, one half occupying its own row of seats on opposite sides of the middle aisle, the Freshmen sitting in the front row, the Sophomores behind them, and so forth. Five men can be accommodated in each seat, and as there are four divisions of these, the entire Chapel will seat about 200 persons, or, by a little crowding, 225, not including Professors or officiating clergymen. A screen, finished like the one before the President's seat, separates each front seat from the middle aisle. Directly in front of the four seats first mentioned—which, it may be said, face at right angles to the others—is a series of seats, each of which will accommodate only a single person. It is probable that these will be used by the Professors.

The floor of the entire southern end of the Chapel, in which is placed the chancel, is raised above the level of that of the central aisle, and the floor of the chancel itself is still higher than this. The chancel extends a little less than two-thirds of the entire width of the room, and is about eight feet deep, and is surrounded by a handsome ash rail, adorned by carving which corresponds in design with the other ornamentations of the room. The floor is of hard pine, inlaid with black walnut, and dark colored ash. The altar will be placed on a small platform, elevated above the chancel floor. It is intended to have a handsome reredos, at some future day, but it is probable that this plan will not be carried out immediately. At present there will be a simple altar, behind which a considerable recess is set into the wall. The wall back of the chancel will be wainscoted with ash, like the rest of the room.

At the right of the chancel is a door leading into a small room, and from there another opens into the other upper hall of the middle section. At the left is the organ which was presented by Mr. Robert H. Coleman, '77. It is a pedal organ of two octaves and two tones over, and is composed of a swell organ of six stops, and a great organ of nine stops. The stops are as follows:

*Swell Organ.*—Violana, metal; Wald Flute, wood and metal; Violin open, metal; Stop Diapason, wood and metal; Oboe, metal; Bassoon, metal.

*Great Organ.*—Trumpet, metal; Fifteenth, metal; Twelfth, metal; Principal, metal; Melodia, wood; Dulciana, metal; Open Diapason Treble, metal; Open Diapason Bass, metal; Bourdon, wood.

It is furnished with three couplets, swell to pedal, great to pedal, and swell to great, and with four composition pedals, one of which throws on the great organ, another throwing it all off except the two softest stops; a third throws on all the swell, and a fourth throws it all off but two stops. The front case is of ash, and the keyboard and rack of black walnut. The pipes are painted zinc-blue. The water-motor, by which the organ is blown, is placed in the basement, and is connected with the bellows by an iron pipe serving as a lever. There are 781 pipes in the organ. It was manufactured by Hilborne L. Roosevelt, of New York.

The eastern and western walls are each divided into six bays, by piers which project into the room at the head of the small aisles. Each bay is pierced by a mullion and a circular window. In the first bay, toward the north, is a mullion window of two leaded sashes, and above this a four-lobed circular window; the second one is somewhat larger, having three sashes, and a six-lobed circular window; the third and fourth are like the first, the fifth like the second, and the sixth like the first again. The chief colors used are soft shades of brown, yellow, green, and wine-color, heightened by vivid blue and red, especially in the large circular windows. The pattern is modest, introducing a pleasing combination of squares and circles, with tracery

of conventional foliage. The windows are all from McPherson, of Boston.

The ceiling is supported by open truss-work, resting upon corbels of Ohio stone, which are built into the piers. The ceiling and truss-work are both painted with an appropriate shade of brown, relieved by chamfer-work of very dark brown. The ceiling is somewhat low, but not enough so to produce a feeling of oppressiveness.

The room is so complete that it is difficult to select any special points of excellence and beauty. The solid timbers above, with the uniform color of brown, and the seats and floors below, all finished in the natural color of the wood, and bearing evidences of careful workmanship, would at once strike the eye, while the elevated seats at the north end of the room, and the organ and chancel at the south, would each attract notice. All is solid and substantial, constructed more for

use than show, and subdued rather than made gaudy, by the rich light which pours in through the stained windows.

# Supplement to the Chapel.

No. XII.

HARTFORD, CONN., SATURDAY, DECEMBER 14, 1878.

VOL. XI.

use than show, and subdued rather than made gaudy, by the rich light which pours in through the stained windows.



Trinity's first chapel was created in a room on the old campus (now the site of the Capitol) while the Rev. John Williams was President. An extant letter of his indicates that the first service in that room was held on Christmas Day, 1849, a Celebration of the Holy Communion. The Holy Communion was celebrated for the last times in that "old chapel" on June 23, 1878 (Sunday, I Trinity) and June 24, 1878 (Monday, Feast of St. John the Baptist). At the last Baccalaureate Service on the old campus, Bishop Williams preached the last sermon in the "old chapel," tablets in old Seabury (on the site of the Capitol) were transferred to the second chapel on the top floor of the new Seabury Hall, where they doubtless still remain.

See the Trinity Tablet, XI, no. 8 (June 29, 1878), and XII, no. 1 (Feb. 1, 1879).

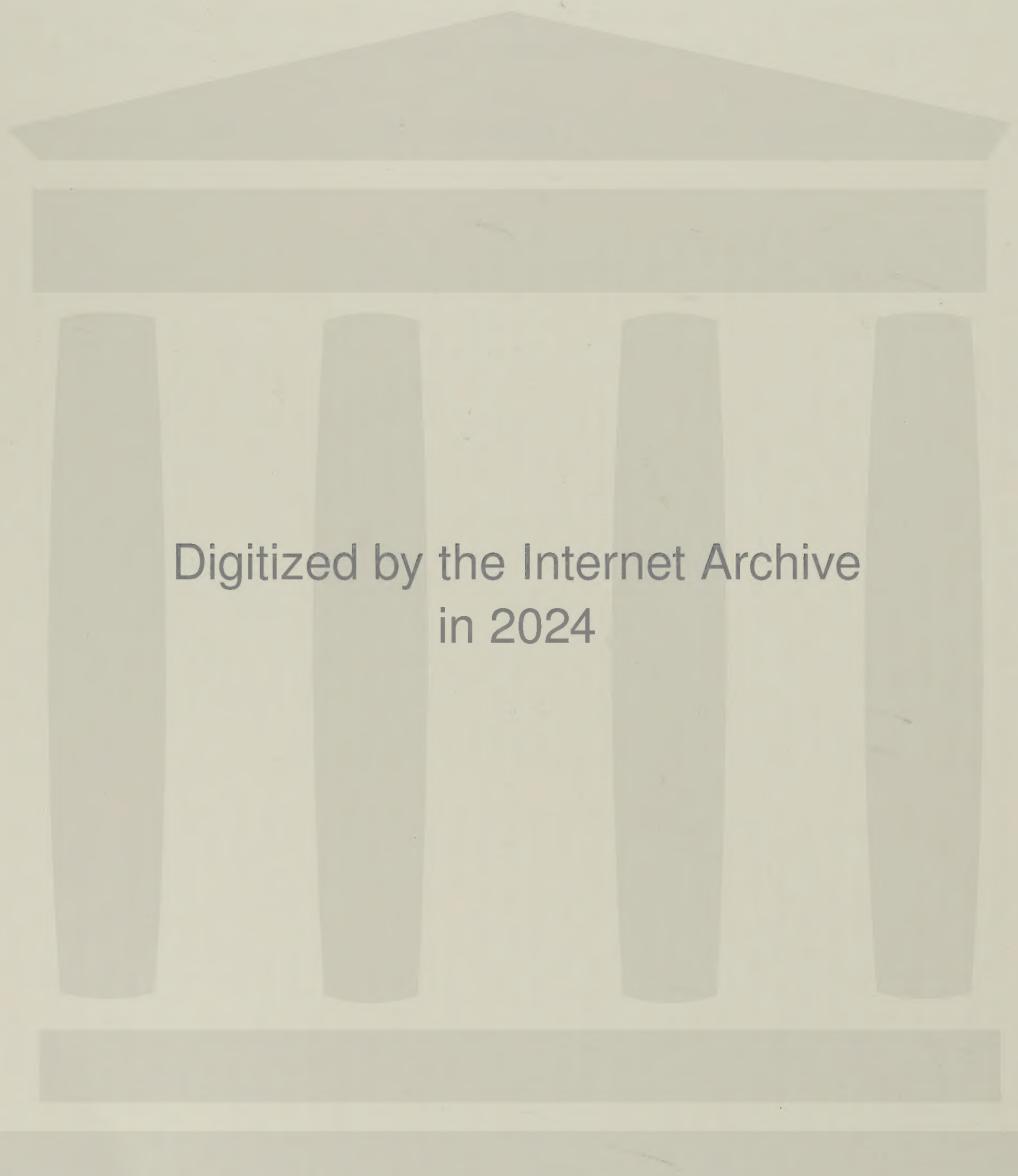
serve either, can work for either, except under the assumption of solemn trust, and faithfulness in discharging them must be the final test by which every man stands or falls. That faithfulness will involve many self-denials, much self-sacrifice, many subjections of tastes and inclinations, wishes and purposes to the severe demands of duty. But let it be remembered that every such subjection, be it however small, tells powerfully on human character, makes the man who does it manlier than he was before, lifts him up to the very loftiest freedom, nay—be it said with reverence—mounds him more entirely on the pattern of Him whose utter self-abnegation and subjection not even imagination can conceive. Take these truths with you as the parting charge of your Academic Mother, take them with our blessing and our prayers, and be assured that whatever the future may have in store for you, whether your life's pathway is to lead you over the dusty and heated highways of the world, with their noise and tumult, their wearying burdens and distracting labors, or to conduct you through the green pastures and beside the quiet waters which God allows to some—more favored than they know—still, if you take these truths into yourselves and work them out in your lives, those lives will be such as will be worth the living, the world will be better for them, all good interests will be promoted by them, and, instead of being dragged down to the level of an age that is marked by sordid selfishness and petty aims, you will rise above it, and do something—how much the end will show—towards lifting it up with you. More than this, What good things you give out of and from yourselves will come back to you with manifold increase, they will strengthen your manhood, they will deepen your characters, and crown your lives with golden and glorious harvests.

"Now let the poor, short-seeing mob of men  
Laugh on, and have the echo for their cheer;  
But we will live our lives for future days;  
Gone—not to know, that, though despised and mocked,  
We, in communion with the noble dead,  
And with applause from unseen ministers,  
Aye, with the strengthening smile of God Himself,  
Do hold in his high service our still away,  
Having within us all our journey through,  
And in his home at last our high reward."

These farewell words to you mingle with our farewells to this sacred place, and to our collegiate home. You must always be associated with our last memories of both, and, I pray you, hold not that privilege and honor lightly. We are all going from the cherished home of our early manhood, some of us from the more cherished home of our later years. As we go, and wherever we go, let it be with the prayer of the great King of Israel, "The Lord our God be with us as He was with our fathers; let Him not leave us, nor forsake us; that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, His statutes, and His judgments."

My dear Young Brethren; I had thought in preaching the last sermon that will be preached in this place, associated for some of us, with the memories of a life time, that I should make these memories my theme. It is forty-five years since I first entered these walls as an undergraduate, but the service comes back to my recollection fresh and clear to-night. And as it comes, I not only recall the place itself as it then was, but I re-people it with those among whom I stood as a stranger, little dreaming of all the ties which in future years were to bind me to our college. When I tell you that of the officers of instruction who occupied the days which stood where that altar stands, two only are among the living, and when I further tell you that of the less than three score students who were here that day, nearly half are starred on the College roll, you will not wonder, I am sure, that I have shrunk from the proposed theme. I do not mean that only sad memories and associations would have come to mind; far from it. And yet, what a mysterious ordering it is of human life and of this world's story, that they never present a line of joy but a line of sadness runs beside it, that never a rainbow glitters but a dark background of cloud looms up behind it. And then, besides, time would fail me, and your patience with it, had I tried to speak of even a part of what came thronging on my memory. So, abandoning that purpose, my thoughts turned next to the place which this chapel has occupied in our Collegiate life, and the unchanging lessons it has been patiently teaching for more than half a century. That place will not be annihilated, nor will those lessons cease, because these honored walls are so soon to be removed because the places that have known them shall know them no more forever. The old Creeds that have been uttered here, the familiar prayers and psalms and chants that have lived before us through ages of glorious life, and will live on forever, the old lessons of truth and duty, shall all be transferred to a sterner home, where, I trust, they may be even more to coming generations than they have been to us.

Among the lessons that have been taught you, and which the very College course helps, if it be rightly used, to make living and to enforce, I do not know one that you might better hear away as the last one ever to be spoken here, than the one contained in the two grand truths to which your thoughts have been called: Life is a Stewardship; Faithfulness is the standard of its measurement. These truths underlie the very legend of our College, *Pro Patria et Ecclesia*. No man can



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the venerable Dr. Thomas Bradbury Chandler, of New Jersey, on the one hand, and Drs. White and Smith on the other. These letters of Bishop Seabury, giving his explanation of the causes of his failure to obtain consecration in England, and adding his criticisms on the "fundamental principles" adopted by the primary meeting in New York, to which we have referred, and those of Dr. Chandler, enforcing the same views, and designed to protest against the radical tendencies apparent in the Church at the South, are of interest and value. They give the fullest information we have concerning the principles held and acted upon, throughout the period of our organization, by the more conservative Churchmen of the North.

[Rev. Dr. Chandler to Dr. White.]

My Dear Sir:

A day or two ago I received from Bishop Seabury, and was by him desired to forward, the enclosed letters, addressed to you and Dr. Smith. That to Dr. Smith was sent open for my inspection; and, instead of sealing it, I have taken the liberty to send it open to you, wishing that you also may have a sight of it. You will, therefore, after reading it, be so good as to seal and send it forward.

As the time of your continental Convention now approaches, I doubt not but you and the other friends of the Church in general, throughout the country, are beginning to grow very anxious about the event. For the fate of the Episcopal Church in America will, in a great measure, depend upon the deliberations and decisions of that general meeting. On this account I could wish to be present at a consultation of such capital importance; and, indeed, upon my late arrival from England, I found that I had been chosen as one of the Representatives of the Church in this State on the grand occasion; but such is my situation, with regard to a corrosive, scorbutic disorder, with which I have been long troubled, that I fear it will be impossible for me to accept the commission by a personal attendance. Will you, then, permit me, in this way, to give you a sketch of my *hopes* and *apprehensions*, as well as my opinion on some matters relative to the case? From what I know of your character, I cannot doubt but you will; and not the less readily, on account of the freedom which I think it my duty to use, whenever I pretend to offer my opinion on the subject.

My *hopes* arise from the anxiety and concern, which have been so generally shown by the Episcopalians in the several States, for setting the Church upon a proper bottom—from the attachment they have discovered to the Episcopal mode of government—and from the veneration they have expressed for the *Liturgy* of the Church of England, as the proper *basis* of a Liturgy to be prepared for the general use of the Churches in America. Now as such a disposition, seen fortunately to prevail, I cannot but hope that, under the direction and blessing of Divine Providence, it will produce the happiest effects.

My *apprehensions* are owing to some measures that have been adopted by most of the *particular* Conventions, and some expedients that have been proposed, which are contrary to the established maxims of ecclesiastical polity, and the practice of the Church in all ages, a few modern instances excepted. In this I have reference to the admission of the *Lauty* to *vote* in *ecclesiastical Councils*; the divesting Bishops of their proper and essential authority, and

making them subject to their own Presbyters, &c., &c. The Church is a Society founded by *Christ*; all ecclesiastical authority and jurisdiction must be derived from *Him*, and not from any natural rights, &c.: this authority He was pleased to lodge in the hands of certain officers of His appointment, to be communicated to their successors: those, therefore, who are *not* officers in the Church, i.e. the *Lauty*, can have no share of ecclesiastical authority. And as to the other point: If the Bishops are not allowed to govern the Church, the Church is not under *Episcopal* government, and cannot be *Episcopal*; but is under the government of those who govern the Bishops.

The concessions of this kind which have been made by any of the Clergy, I suppose have been made through a desire to gratify and increase the number of the Church's friends; but we are not at liberty, even for so good an end, to alter the original constitution of the Church, and to sacrifice the essential rights of Episcopacy. Besides: although in this way we might, perhaps, gain some new friends, yet I am sure that we should lose many more old ones; and many thousands of the best-informed Episcopalians on this continent would renounce all communion with us—as would also the Church of England, to say nothing of the other Episcopal Churches in Europe. The consequence of this would be, that we should lose our respectability in the eyes of the world, be involved in eternal disputes with other Episcopalians, and wretchedly defeat our own purpose.

As to the *Lauty*—I am clearly of opinion that they ought to be consulted on this occasion, and that it is proper that a representation of them should meet at the same time or place (I mean town or city) with a representation of the Clergy. It depends upon *them*, whether—how far—and in what manner, our Church shall be supported. But had I been in this country at the time of the first meetings, I should certainly have proposed, and if necessary have urged, that a friendly communication between them should be kept up, in the way of conference; that the Clergy, after mature deliberation, defining the nature and principles of that Church, to which they thought it their duty, under all circumstances, to adhere, should recommend it to the other Convention, and beg their support of it; that they should, from day to day, inform them of their proceedings, and be ready to hear their objections, and to consider their proposed alterations and amendments; but that they should by no means admit the *Lauty* to *vote* with them on any ecclesiastical questions. Nor would the gentlemen of the *Lauty* think such an exclusion, when candidly explained to them, any mark of our want of affection or respect for them; for they can have no wish, but to see the just rights and dignity of their own Church duly ascertained and supported. They would as soon complain that they are not allowed to administer Baptism or the Holy Eucharist.

Had I time, and would it not be tedious to you, I would make some remarks upon the several late Conventions, so far as they have come to my knowledge. But, for the present, I shall confine myself to a few hasty observations on the printed account of the transactions of the Convention in Virginia held in May last.

In the first place, in addition to the general objection against the voting of Laymen in an ecclesiastical Council, it may be observed that, 1st, on some days the Lay-members of that Convention, who were twice as numerous as the Clerical ones, seem to have taken the lead; for we find *Mr. Braxton in the chair*. This is so contrary to every idea of propriety and decorum, that I cannot but wonder that any one of the *Lauty* should ever have proposed, or the Clergy have consented to, so unprecedented a mode of conduct.

Secondly. The Convention seem to have mistaken their *proper* business, which was, and could be, no other, than to agree upon the best expedients for supporting the interests, and honour, and rights of the Church in its present



imperfect state, and to concert measures for completing its constitution, by the introduction of an Episcopate as soon as possible. Here, in my humble opinion, they ought to have stopp'd; and not to have proceeded to organize the government of the Church, and to establish Canons, or rules for future order, government and discipline. I believe it was never heard of before, that the Presbyters only, or the Presbyters and Laity, of an Episcopal Church, under-took to make ecclesiastical Canons; which is the peculiar office of the Bishop or Bishops, with the advice of their Clergy. [See on this subject, Hooker's *Potter*, *Bingham*, and the *Original Draft*, in answer to Sir P. King, &c., &c.]

Thirdly. The Bishop, when introduced into Virginia, must not only be governed by Canons, in the forming of which no Bishop was ever consulted, but he must consent to give up a principal part of his office, which has always been considered as *inalienable*, and consent to be little more than a *Parish Minister*.

Although a Bishop may take particular charge of a Parish, yet this, I believe, is the first time that a Bishop was ever obliged to do so; and, however well he may otherwise be provided for, to do the duties of a *Parish Minister*. In consequence of this degradation, the Clergy are to meet together in *Presbyteries*, without the call of the Bishop, and are to enforce the *Canons of the Church*, without his authority; which regulations are contrary to all the maxims of ecclesiastical polity, and to the very essence of an Episcopal Church. Instead of dividing the Clergy into *Presbyteries*, acting independently of the Bishop, why may not the several ends proposed by it be as well, or better, answered, by dividing them into *Archdeaconries* or *Rural Deaneries*, acting under the authority of the Bishop, according to the practice of all other *Episcopal* Churches? In short, the whole system of discipline is so destructive to the authority of Bishops, that it must necessarily be reprobated by every real Episcopalian in Christendom, who duly considers it.

In saying this, I mean not to reflect upon those worthy persons, who constituted the above-mentioned Convention in Virginia. On the contrary, I applaud and honour the well-meant zeal which they discovered for supporting the interests of the Church, and I believe they acted, though wrongly, from worthy motives; but their *accommodating* disposition evidently carried them much too far. And I cannot but hope that, upon a careful reconsideration of the proceedings they have published, they will be willing to rescind some of their decisions. I trust that the above points will be thoroughly discussed at the ensuing general Convention, in the spirit of peace, unity and concord. May the great Founder and Head of the Church, who has promised to be always with it to the end of the world, prosper your consultations, and bring them to a happy issue!

It will be of the utmost consequence to the Episcopal Church in America, that it should preserve an uniformity, at least a similarity, *qualis debet esse Forum*, through the different States. In Connecticut the constitution of the Church is now completed, as far as I can judge, upon right principles. I wish that in the other States the example may be followed; for I do not believe that the Christian world affords one more conformable to the Primitive pattern, all things considered, than the Church in Connecticut.

As I am hourly expecting the bearer to call upon me, I must now conclude. Possibly I may hereafter find myself disposed to resume this subject. In this letter I have not had time to speak to the several points I intended, nor to study propriety of expression. However, if you think any thing here said or suggested may be useful, it is submitted to your disposal.

With my best compliments to your good lady, I have  
The honour to subscribe myself, with much esteem,  
T. B. CHANDLER.

To this important document, emanating from one of the foremost men in ability and reputation among the American Clergy, we add the letter from Bishop Seabury to Dr. Smith, referred to, as enclosed for Dr. White's perusal. It is printed in the appendix to Bishop White's Memoirs of the Church;\* but, for the correction of several trifling errors which appear in the Bishop's copy, we have transcribed it anew from the original, which is still preserved among the manuscripts of the General Convention.

[*Bishop Seabury to the Rev. Dr. Smith.*]

New London, Augt. 15th, 1785.

Reverend and dear Sir :

It has not been in my power till this day, to pay that attention to your letter of July 19th, which the importance of its several subjects demanded. The grand difficulty that defeated my application for Consecration in England appeared to me to be the want of an application from the State of Connecticut. Other objections were made, viz.: that there was no precise diocese marked out by the civil authority, nor a stated revenue appointed for the Bishop's support. But those were removed. The other remained—for the civil authority in Connecticut is Presbyterian, and therefore could not be supposed to be in favor of the Episcopacy. And had this been removed, I am not sure another would not have started up. For this happened to me several times. I waited, and procured a copy of an act of the Legislature of Connecticut, which puts all denominations of Christians on a footing of equality, (except the Roman Catholics, and to them it gives a free toleration,) certified by the Secretary of State. For to Connecticut all my negotiations were confined. The Archbishop of Canterbury wished it had been fuller, but thought it afforded ground on which to proceed. Yet he afterwards said it would not do; and that the minister, without a formal requisition from the State, would not suffer the Bill enabling the Bishop of London to ordain foreign Candidates without their taking the Oaths, to pass the Commons, if it contained a clause for consecrating American Bishops. And as his Grace did not choose to proceed without parliamentary authority—though if I understood him right, a majority of the judges and crown lawyers were of opinion he might safely do it—I turned my attention to the remains of the old Scots Episcopal Church, whose Consecrations I knew were derived from England, and their authority in an ecclesiastical sense, fully equal to the English Bishops. No objection was ever made to me on account of the legacies left for American Bishops. Some people had surmises of this kind, but I know not whence they arose.

I can see no good ground of apprehension concerning the titles of estates or emoluments belonging to the Church in your State. Your Church is still the Church of England, subsisting under a different civil government. We have in America the Church of Holland, of Scotland, of Sweden, of Moravia, and why not of England? Our being of the Church of England, no more implies dependence on, or subjection to England, than being of the Church of Holland implies subjection to Holland. The plea of the Methodists is something like impudence. Mr. Wesley is only a Presbyter, and all his Ordinations Presbyterian; and in direct opposition to the Church of England. And they can have no pretence for calling themselves

\* 2d Ed. pp. 286—292, inclusive.



Churchmen till they return to the unity of the Church, which they have unreasonably, unnecessarily and wickedly broken, by their separation and sophism. Your two cautions respecting recommendations and titles are certainly just. Till you are so happy as to have a Bishop of your own, it will be a pleasure to me to do everything I can, for the supply of your Churches. And I am confident the Clergy of Maryland, and the other States, will be very particular with regard to the qualifications and titles of persons to be admitted into their own Order. Should they think proper to send any Candidates hither, I could wish it might be at the stated times of Ordination; because the Clergy here living so scattered, it is not easy on every emergency to get three of them together; and never without some expense, which they cannot well afford. I cannot omit to mention again, the particular satisfaction Mr. Ferguson gave, not only to me, but to all our Clergy. I hope he will prove a worthy and useful Clergyman. I flatter myself he got home without any disagreeable accident.

I thank you for your communications respecting Washington College, and the various Conventions you have had in your State. The Clergy and Laity have particular merit in making so great exertions to get our Church into a settled and respectful state. But on objects of such magnitude and variety it is to be expected that sentiments will differ. All men do not always see the same object in the same light. And persons at a distance are not always masters of the precise reasons and circumstances which have occasioned particular modes of acting. Of some things, therefore, in your proceedings I cannot be a competent judge, without minute information; and I am very sorry that my present circumstances and duty here, will not permit me to make so long a journey at this time; because, by personal interview and conversation only can such information be had.

But, my dear sir, there are some things which, if I do not much misapprehend, are really wrong. In giving my opinion of them I must claim the same privilege of judging for myself which others claim; and also that right of fair and candid interpretation of my sentiments which is due to all men. I think you have done wrong in establishing so many and so precise, fundamental rules. You seem thereby to have precluded yourselves from the benefit of after consideration. And by having the power of altering fundamental rules diffused through so large a body, it appears to me next to impossible to have them altered, even in some reasonable cases; because cases really reasonable will not always appear so to two-thirds of a large assembly. It should also be remembered, that while human nature is as it is, something of party, passion, or partiality, will ever be apt, in some degree, to influence the views and debates of a numerous and mixed assembly.

2. I think you have too much circumscribed the power of your Bishop. That the *Duty and Office of a Bishop, differs in nothing from that of other Priests, except in the power of Ordination and Confirmation* (Pamph. p. 16.) and the *right of Presidency, &c.* is a position that carries Jerom's opinion to the highest pitch. *Quid facit Episcopus, quod Presbyter non faciat, excepta ordinatio?* But it does not appear that Jerom had the support of the Church in this opinion, but rather the contrary. Government as essentially pertains to Bishops as ordination; nay, ordination is but the particular exercise of government. Whatever share of government Presbyters have in the Church, they have from the Bishop, and must exercise it in conjunction with, or in subordination to him. And though a congregation may have a right—and I am willing to allow it—to choose their minister, as they are to support him and live under his ministry, yet the Bishop's concurrence or licence is necessary, because they are part of his charge; he has the care of their souls, and is accountable for them; and therefore the Minister's authority to take charge of that congregation, must come through the Bishop.

The choice of the Bishop is in the Presbyters, but the neighbouring Bishops who are to consecrate him must have the right of judging whether he be a proper person or not. The Presbyters are the Bishop's council, without whom he ought to do nothing but matters of course. The Presbyters have always a check upon their Bishop, because they can, neither Bishop nor Presbyters, do anything beyond the common course of duty without each other. I mean with regard to a particular diocese; for it does not appear that Presbyters had any seat in general councils, but by particular indulgence.

The people being the patrons of the Churches in this country, and having the means of the Bishops' and Ministers' support on their hands, have a sufficient restraint upon them. In cases that require it, they can apply to their Bishop, who, with the assistance of his Presbyters, will proceed, as the case may require, to censure, suspension, or deposition of the offending Clergyman. If a Bishop behaves amiss, the neighbouring Bishops are his judges. Men that are not to be trusted with these powers, are not fit to be Bishops or Presbyters at all.

This, I take it, is the constitution of the Christian Church, in its pure and simple state. And it is a constitution which, if adhered to, will carry itself into full effect. This constitution we have adopted in Connecticut; and we do hope and trust that we shall, by God's grace, exhibit to the world, in our government, discipline and order, a pure and perfect model of primitive simplicity.

Presbyters cannot be too careful in choosing their Bishop; nor the people in choosing their Minister. Improper men may, however, sometimes succeed. And so they will, make as exact rules, and circumscribe their power, as you can. And an improper man in the Church, is an improper man, however he came there, and however his power be limited. The more you circumscribe him the greater temptation he is under to form a party to support him; and when his party is formed, all the power of your Convention will not be able to displace him. In short, if you get a bad man, your laws and regulations will not be effectual—if a good man, the general laws of the Church are sufficient. When civil States have made provision for Ministers, it seems reasonable that they should define the qualifications, and regulate the conduct of those who are to enjoy the emolument. But voluntary associations for the exercise of such powers as your Convention is to have, are always apt—such is the infirmity of human nature—to fall into parties; and when party enters, ainstomy and discord soon follow. From what has been said, you will suppose I shall object:

3. To the admission of Lay members into Synods, &c. I must confess I do, especially in the degree your fundamental rules allow. I have as great a regard for the Laity as any man can have. It is for their sake that Ministers are appointed in the Church. I have no idea of aggrandizing the Clergy at the expense of the Laity; or, indeed, of aggrandizing them at all. Decent means of living is all they have a right to expect. But I cannot conceive that the Laity can, with any propriety, be admitted to sit in judgment on Bishops and Presbyters, especially when deposition may be the event; because they cannot take away a character which they cannot confer. It is incongruous to every idea of Episcopal government. That authority which confers power can, for proper reasons, take it away. But where there is no authority to confer power, there can be none to disannul it. Wherever, therefore, the power of Ordination is lodged, the power of deprivation is lodged also.

Should it be thought necessary that the Laity should have a share in the choice of their Bishop—if it can be put on a proper footing, so as to avoid party and confusion—I see not but that it might be admitted. But I do not apprehend, that this was the practice of the Primitive Church. In short, the



rights of the Christian Church arise not from nature or compact, but from the institution of Christ; and we ought not to alter them, but to receive and maintain them, as the holy Apostles left them. The government, sacraments, faith and doctrines of the Church are fixed and settled. We have a right to examine what they are, but we must take them as they are. If we now model the government, why not the sacraments, creeds, and doctrines of the Church? But then it would not be Christ's Church, but our Church; and would remain so, call it by what name we please.

I do, therefore, beseech the Clergy and Laity, who shall meet at Philadelphia, bring their Church government as near to the primitive pattern as may be. They will find it the simplest and most easy to carry into effect; and if it be adhered to, will be in no danger of sinking or failing.

I do not think it necessary that the Church in every State should be just as the Church in Connecticut is, though I think that the best model. Particular circumstances, I know, will call for particular considerations. But in so essential a matter as Church government is, no alterations should be made that affect its foundation. If a man be called a Bishop, who has not the Episcopal powers of government, he is called by a wrong name; even though he should have the power of Ordination and Confirmation.

Let me, therefore, again entreat that such material alterations, and forgive me if I say, unprofitable ones, may not be made in the government of the Church. I have written freely as becomes an honest man; and on a case which I think calls for freedom of sentiment and expression. I wish not to give offence, and I hope none will be taken. Whatever I can do consistently to assist in procuring Bishops in America, I shall do cheerfully, but beyond that I cannot go; and I am sure neither you, nor any of the friends of the Church, would wish I should.

If any expression in the letter should seem too warm, I will be ready to correct the mode; but the sentiments I must retain till I find them wrong; and then I will freely give them up. In this matter I am not interested. My ground is taken, and I wish not to extend my authority beyond its present limits. But I do most earnestly wish to have our Church in all the States so settled that it may be one Church, united in government, doctrine, and discipline; that there may be no divisions among us; no opposition of interests, no clashing of opinions. And permit me to hope that you will at your approaching Convention so far recede on the points I have mentioned, as to make this practicable. Your Convention will be large, and very much to be respected. Its determinations will influence many of the American States, and posterity will be materially affected by them. These considerations are so many arguments for calm and cool deliberation. Human passions and prejudices, and, if possible, infirmities, should be laid aside. A wrong step will be attended with dreadful consequences. Patience and prudence must be exercised: and should there be some circumstances that press hard for a remedy, hasty decisions will not mend them. In doubtful cases they will probably have a bad effect.

May the spirit of God be with you at Philadelphia; and as I persuade myself, the sole good of His Church is the sole aim of you all, I hope for the best effects from your meeting.

I send you the alterations which it has been here thought proper to make in the Liturgy, to accommodate it to the civil Constitution of this State. You will observe that there is no collect for the Congress. We have no backwardness in that respect, but thought it our duty to know whether the civil authority in this State has any directions to give in this matter; and that cannot be known till their next meeting in October.

Some other alterations were proposed, of which Mr. Ferguson took a copy,

and I would send you a copy had I time to transcribe it. The matter will be resumed at New Haven, the 14th of September. Should we come to any determination the Brethren to the southward shall be informed of it. With my best regards to the Convention and to you, I remain your affectionate, humble Servant,

SAMUEL, Bp. Ep'l Ch'ck Connect.

I have taken the liberty to enclose a copy of my letters of Consecration, which you will please communicate to the Convention. You will also perceive it to be my wish, that this letter should be communicated to them; to which, I presume, there can be no objection.

Resuming the same subject a few days later, Bishop Seabury addressed the following letter directly to Dr. White :

New London, August 19th, 1785.

Rev. and Dear Sir:

I thank you for your several letters since my arrival in America, and particularly for the pamphlets you sent me. I had heard of them, and wanted much to see them. I have not yet had time to do more than look at them, but should be glad to cultivate an acquaintance with a gentleman of so much learning and merit as the author of the \*Letter and Reply evidently is. It is a grief to me that I cannot be with you at your ensuing Convention. Neither my circumstances nor my duty will permit it. I am utterly unprovided for so long a journey, not being, at present, master even of a horse. I have written particularly to Dr. Smith, from whom I had a long letter, and have explained to him my sentiments on one or two points in your fundamental rules, which I fear are not right. I suppose, and expect, that Dr. Smith will read my letter to him to the Convention; it is my wish he should. You, and the Brethren, and the gentlemen who shall assemble, will, my good Sir, excuse my apprehensions, and the freedom I have taken to express myself, as an honest man should do, in plain language. And I hope you will be induced to consider the matters pointed out in my letter. The two points which I am most concerned about, are your circumscribing the Episcopal power within such narrow bounds, depriving the Bishop of all government in the Church, except as a Presbyter, and your subjecting him and yourselves to be tried before a convention of Presbyters and laymen.

There are some other things which I think exceptionable; but if these two points are adhered to, it matters little how exceptionable your Constitution may be in other respects; because I conceive it impossible that it should long subsist in its present form. It will either fall into parties, and dissolve, or sink into real Presbyterianism.

\* "A Letter to the Roman Catholics of the City of Worcester, from the late Chapman of that Society, stating the motives which induced him to relinquish their communion and become a member of the Protestant Church." — Philadelphia: Printed by Robert Attkin, &c. M.DCC.LXXXIV. Sm. 8vo. pp. 40. This letter, which was republished at New York by David Longworth in 1817, and still again in the second volume of "The Remains" of Dr. Wharton, edited by Bishop Doane, in Philadelphia, in 1834, was replied to by Archbishop Carroll, of the Roman Catholic Church, in an "Address to the Roman Catholics of America." This Address elicited the "Reply" by Dr. Wharton, to which allusion is made in the letter from Bp. Seabury, printed above. Two other small publications on the subject followed from Dr. Wharton's pen, all of which were republished in New York in 1817, and are reprinted in the volume of "Remains," already referred to, as issued by Bp. Doane.



The enclosed are such alterations as have been thought necessary, to accommodate our Liturgy to the civil Constitution of this State. Should more be done, it must be a work of time and great deliberation.

I am much obliged to you for your attention to the letter directed to your care from England. Please to make my regards to Dr. Magaw, Dr. Andrews, and Mr. Blackwell. I wish you a happy meeting; may the Holy Spirit be with you at your meeting, and direct your consultations to the good of His Church. I shall always be glad to hear from You. Messrs. Spragg and Row are now with me. Their business cannot be completed till the Ordination in September.

Believe me to be, Rev. Sir, with esteem and regard,

SAMUEL, Bp. Ep. Ch'ch Connect.\*

The replies to these earnest appeals have not been preserved. The views of Dr. White in this matter may, however, be readily ascertained from the following letter, addressed to him by Dr. Chandler, a week before the time appointed for the meeting of the Convention :

My Dear Sir:

\* \* \* \* \*

I am greatly obliged to you for your polite invitation to put up at your house, and were I to come to Philadelphia, I would accept of it with pleasure; but my situation is such with regard to my disorder and the process I am pursuing in hope of removing it, that I find it will be impracticable. Whether my presence at the ensuing Convention would be of any use, is a matter of uncertainty; yet were I able to attend, I should think it my duty, and, besides, I should have an opportunity of seeing some persons with whom I wish to be better acquainted.

Were You and I to talk over, at leisure, the business of this Convention, I flatter myself, that, afterwards, we should not differ widely in our opinions upon most of the points in question. There is, however, one point on which, at present, we seem to think very differently; I mean *the right of the Laity to admit* . . .

Your first reason is taken from what appears to you to have been the practice of the primitive Church; but I think I have seen it unanswerably proved, over and over, by different authors, that there is nothing, in ecclesiastical antiquity, or very little indeed, to countenance this claim of the Laity. You seem to wonder that I referred to Hooker on the subject, as you think his sentiments are directly opposite to mine. It was indeed a long time since I had looked into Hooker, but I recollect the general drift of his *Book VII*, and more particularly some passages which, formerly, I had occasion to produce, such as, for instance: "A Bishop is a Minister of God, unto whom with permanent continuance, is committed a power of chiefcy in government over Prebendaries as well as Laymen, a power to be, by way of jurisdiction, a Pastor even to Pastors themselves." Again: "We require you to find out but one Church

upon the face of the whole earth, that hath been ordered by your discipline (i. e. a discipline much like that which was settled last May in Virginia) or hath not been ordered by ours, that is to say, by *Episcopal regimen*, since the time that the B. A. Apostles were here conversant. Many things out of antiquity ye bring, as if the purest times of the Church had observed the self-same orders which you require; and as though your desire were, that the Churches of old should be patterns for us to follow, and even glasses wherein we might see the practice of that which by you is gathered out of Scripture. But the truth is, ye mean nothing less." From these, and similar passages, I concluded that Hooker excluded the Laity from every part of purely ecclesiastical authority, and, consequently, from the highest act of it, viz; that of making *Canons*. I have since tumbled over some leaves of his book, and I think it would be an easy task to prove that I was not mistaken with regard to *his* opinion. Had I time, I could point out much in *Bingham*, that clearly supports my side of the question. You allow that *Potter* is with me; and I will only observe, that what he wrote on the subject was never answered or disputed with him. With regard to Slater's *Original Draft*, as you have never seen it, as he has handled the point before us in a masterly manner, as he wrote against a very erroneous and popular book, and as I happen to have two copies of his work, I now send you one of them, and beg your acceptance of it. I wish you had time also to read *Maurice* on Diocesan Episcopacy, in answer to *Baxter*; *Sage's* Principles of the Cyprianic Age, and his Defence of it; and *Bishop Hoadly* on Episcopal Ordination, who candidly and effectually confutes all these claims of the Laity. In short, this is a radical point, and I entreat you not to give your consent to robbing Episcopacy of its essential rights. I am the more urgent with you on this head, as I hope the time is not far distant when I am to see you vested with the Episcopal character. I have often talked the matter over with Bishop Seabury in London, and we both agreed that you were the proper person for the State of Pennsylvania; and, unless we should find ourselves mistaken with regard to your character, which I believe we were not, that we would do all that we consistently could to befriend you in this way.

Your second reason is; that in the *Church of England* nothing can be done without the *Laity*, &c. In answer to which I will only observe, that in that Church none are allowed the right of making *Canons*, but the two Houses of Convocation, who indeed must be called together by the King's writ. Those Canons, I confess, cannot be *legally* binding upon the Laity without an Act of the State; but were it not for the alliance it has with the State, they would still be binding upon the *consciences of the faithful*. Where a government means to establish any particular Church, it has a right to make laws relative to that establishment, and to expect concessions from the Church, so far as they can be made consistently with its own principles on that account. The royal *Act of Submission*, founded on the *Act of Supremacy*, is a matter with which, at present, we have nothing to do, and is, I conceive, peculiar to an establishment. What the Laity should have their check upon the Clergy, I allow to be reasonable; but where they are the patrons of all the Church Livings, have the means of supporting the Clergy in their own hands, and have an unquestionable right to prefer complaints or well founded accusations against them, I think they have check enough in all conscience.

This last observation meets your third reason. Under this head you go on to say, that all reasonable measures (I suppose you mean of restraining the Clergy) will, on the plan in question, be easier carried into effect, and sooner vindicated against misrepresentation. This, to me, is at present inconceivable; but my reasons must be omitted. Since I began this letter I have had an unlucky fall, which has almost blinded me, and so wounded my right hand, that I hold my pen with difficulty. However, before I conclude, I must not omit to inform

\* From the Bishop White Correspondence.



You, that the explanation of some points given in your last letter has afforded me much satisfaction, as it shews that we are not so different in our opinions as I at first imagined. I wish that the Convention may be, in reality, as favourable to Episcopacy as your explanation is; but I have my fears.

I thank you for the pamphlets you sent, which have afforded me considerable amusement. Mr. Wharton appears to advantage in his publication, and his antagonist is a man of ingenuity and dexterity. They treat each other with personal respect, which I am pleased to see in all controversies. \* \* \*

Very sincerely and affectionately yours, T. B. CHANDLER.\*

*Elizabethtown, September 20th, 1785.*

The strong conservatism of the older Clergy, displayed in these communications, found a ready support throughout New England, and the following letter from Dr. Parker, of Boston, who was subsequently, as we shall see, to become the means of connecting the two Churches and their lines of Episcopacy, strongly expresses this feeling. It is a brief report to Bishop Seabury, from the leading spirit in the Massachusetts Convention, of the doings of that body, and expresses the earnest expectation of a comprehension of all the New England Churches under his diocesan superintendence; a measure which by the official action of Rhode Island in electing him as Bishop, and his ready reception in the Massachusetts and New Hampshire Churches, in the exercise of his Episcopal powers, was ere long practically effected.

[*Rev. Mr. Parker to Bishop Seabury.*]

*Boston, September 12th, 1785.*

Right Rev. and much respected Sir:

I have the honour to acknowledge the receipt of your favour of the 19th ult, and the printed injunctions you were so kind as to forward, and for which I now return you thanks. A Convention of the Episcopal Churches of this State, together with those of Rhode Island and New Hampshire, was held here last week, for the purpose of consulting upon the alterations proposed at Middletown, in the Liturgy and Offices of our Church. And I am directed by said Convention to forward a copy of the alterations agreed on to you, Sir, and the Clergy in your Diocese, for your inspection and approbation.

You will see upon perusal of them, that those proposed at Middletown are mostly adopted, and some few others proposed. The only material ones that we have not agreed to are the omitting the second Lesson in the Morning Service and the Gospel and exhortation in the Baptismal Office. The additional alterations in some of the Offices are such as were mentioned at Middletown, but which we had not

\* From the Bishop White Correspondence.

time to enter upon then. The Churches in these States appear very desirous of maintaining a uniformity in divine worship, and for that purpose have voted that the alterations agreed to shall not be adopted till the Convention meet again, that we may have an opportunity of comparing our proposed alterations with those that shall be adopted and enjoined in Connecticut, and at the Convention at Philadelphia. For which purpose, I am directed to request a copy of the alterations you shall agree to and enjoin upon your Clergy, that we may conform thereto, and you will much oblige us by indulging us in this favour by the middle of next month.

We have voted not to send any delegate from these States to the Convention at Philadelphia, but only to acquaint them with our proceedings, and I flatter myself that no other alterations will be adopted by them than those we proposed at Middletown, and have agreed to here. If they are so prudent as to pursue the same steps, the desired object of a general uniformity will thereby be obtained. As to any further revision of the book of Common Prayer, I shall strenuously oppose it, till there are three or more Bishops in these States, and then let the power of revising the Prayer Book be vested solely with them and the Clergy. Should the alterations now proposed take place, the Laity, I have no doubt, will be perfectly contented.

I flatter myself the Clergy in this State will, at their next meeting, agree to acknowledge and receive you, Right Rev. Sir, as their Bishop, supreme in all ecclesiastical offices, and promise you the same submission and obedience the Clergy of Connecticut have done. It is a matter I ardently wish and shall exert myself to have effected, if any exertion is necessary, which I hope will not be the case. Earnestly requesting your blessing and prayers,

I remain your most obliged and very dutiful  
Son and Servant,  
S. PARKER.

Rt. Rev. DR. SEABURY.

Two days later Mr. Parker addressed the following letter to Dr. White, which, as we shall see, gives in full the reason for Bishop Seabury's unwillingness to attend the Convention at Philadelphia :

[*Rev. Mr. Parker to the Rev. Dr. White.*]

*Boston, September 14th, 1785.*

Rev. and dear Sir :

I have to acknowledge the receipt of a letter received from you about six weeks since, inclosing the Act of Association of the Churches in the State of Pennsylvania, but the letter being without date, I cannot say how long it was on its journey. I am, with you, equally sensible that the fifth of the fundamental principles in the paper printed at New York, has operated much to the disadvantage.



of that Convention. Had it stood as I proposed, that a Bishop (if one in any State) should be President of the Convention, I make no doubt there would have been one present. You will be at no loss to conclude that I mean Dr. Seabury, who you must ere this have heard is arrived and entered upon the exercise of his office in Connecticut. Being present in Convocation at Middletown, the 4th of August last, I much urged his attending the Convention at Philadelphia this month; but that very article discouraged him so much that no arguments I could use were sufficient to prevail with him. Had that article stood as proposed, the gentleman who moved the amendment would not have suffered by it, nor would the Convention have been stigmatized as Anti-Episcopalian. It was at my request that the Bishop with his Clergy agreed to make some alterations in the Liturgy and Offices of the Church, and a Committee from the body of the Clergy was chosen to attend him for that purpose, a report of which I was desired to lay before a convention of Clergymen and Deputies from the Churches in this State together with Rhode Island and New Hampshire, which was to meet the first Wednesday in this month. This Convention accordingly met, and have agreed to adopt the alterations proposed at Middletown, (excepting two) and have agreed to a few others, which are to be proposed to the Churches in the other States. I am therefore directed by said Convention to forward to you, or to the President of the General Convention to be held at Philadelphia the 27th of this month, a copy of the alterations proposed by our Convention, and to request a copy of the proceedings of that body, in order to compare notes and see how near our ideas agree. I accordingly enclose you now a copy of said proposed alterations, and if you are not President of said Convention yourself, beg you to deliver them to him, with a request of our Convention that they may be communicated to your Convention, and that we may be furnished with a copy of the proceedings of that body before the time to which our Convention stands adjourned, which is October 26th next.

As the expense of sending one or more delegates to the General Convention would be very considerable, and must fall upon one or two Churches, our Convention concluded not to send, as you will find by the vote following the proposed alterations.

Whether you will find time to revise the Canons, Articles, &c, of the Church and the Liturgy also, or which you will enter upon first is uncertain. I rather think that the Canons and Articles, or an ecclesiastical Constitution should be left to your Bishop (when you have one) with his Clergy; the Laity seem to be more concerned with the Liturgy, and the revision of that will take more time than they will be willing to spend at Convention. I find that the fourth Article in the proposals printed at New York, is disgusting to many of our communion, who neither like the doctrines held by the Church of England, nor the Liturgy, as it now stands. If those are fundamental principles how will you get rid of them? Some of the doctrines held up in the 39 Articles I think are not founded in Scripture, and I

could wish, if they are taken into consideration by the Convention, they may be amended.

\* \* \* \* \*

I shall esteem it a favour if you will be so kind as to inform me what measures are adopted at your Convention, and whether you make any alterations in our Liturgy, as we are perfectly disposed here to preserve a uniformity in divine worship, and to adopt any measures that will tend to that end.

I am, dear Sir, with respect and esteem,

Your most affectionate friend and brother,  
SAMUEL PARKER.\*

Even the slight additions to the Middletown alterations which were made in Massachusetts were unpalatable to the Connecticut Churchmen, and the Rev. Bela Hubbard writes from New Haven, under date of September 17th, 1785, "As to the alteration proposed by your Convention in the good old book of Common Prayer, I can at present only say, that our Convocation are slow in taking up a matter of so much consequence." Bishop Seabury, writing more at length, a couple of months later, gives expression to the same view of the proposed liturgical revision.

[*Bishop Seabury to Rev. Mr. Parker.*]

Dear Sir:

It is so long since I received your letter, that I am almost ashamed to write to you. In truth, I have been so little at home, and so exceedingly hurried when I was at home, that what ought to have been done in the letter-writing way was too long put off from day to day.

Between the time of our parting at Middletown and the Clerical meeting at New Haven, it was found that the Church people in Connecticut were much alarmed at the thoughts of any considerable alterations being made in the Prayer Book; and, upon the whole, it was judged best that no alterations should be attempted at present, but to wait till a little time shall have cooled down the tempers and conciliated the affections of people to each other. And since the Convocation at Philadelphia, which, as report says, has abrogated two creeds and nineteen Articles, and taken great liberties with the Prayers, &c, we are more apprehensive of proceeding to any alterations.

In this case it is thought best by such of our Clergy as I have had opportunity of consulting, to endeavour to get one or two Bishops

\* From the Bp. White Correspondence.



more, particularly in the Eastern States; and then to let them meet, with a number delegated from the Clergy, and agree upon such resolution as shall insure uniformity among themselves at least. Our wish and hope then is, that no alterations may at present take place with you, but that you would turn your attention to the procuring another Bishop, to the eastward, in the course of the next Summer.

Let me have your sentiments on this matter, as soon as your convenience shall permit. I shall be at New London the last of this week, and hope I shall not again be called out in the course of the month, unless to give you a half way meeting, in case you should think it advisable.

Your affectionate, humble Servant,  
S. SEABURY.\*

A letter from the Rev. Mr. Bass, addressed to Mr. Parker, may not inappropriately find a place in our series, as the testimony of one who was soon to be chosen first Bishop of Massachusetts, to the feeling entertained throughout New England with reference to the Episcopacy and consecration of Seabury.

Rev. Mr. PARKER.

Yours of November 15th, 1785, and the enclosed, were duly and seasonably received. I thank you for the perusal of them. Dr. Smith observes somewhere in his Sermon, that the Convention at Philadelphia touched, or were disposed to touch the Liturgy, in the way of revision and amendment, with trembling hands. If that were really the case, I fancy their hands were paralytic during her whole session; for, by Dr. White's letter, they seem to have touched abundance of the Service, and to have made many and weighty alterations. I have always been of opinion, that we never should coalesce with these gentry, and that it was much more natural for us to endeavour to come to a uniformity in these four Northern States. Dr. White appears to be desirous of a member from hence, at their next Convention. I could never learn that in any of their meetings and debates they have ever taken the least notice of Bishop Seabury, which I look upon as a great neglect, if not even a disrespect to and contempt of the Episcopal Order. They have indeed resolved to endeavour to obtain an Episcopate among themselves, but it is, in my humble opinion, unpardonable, in the mean time, not to place the Bishop who is upon the spot, at the head of their Convention. Truly very unciscopal conduct! For my part, I wish to have little to do with them. The alterations and (if we may presume to call them so) amendments which were agreed upon at Boston last fall, are, I find, in general very acceptable: they are certainly so here, and I have conformed to them in my public ministrations since the adjournment of our Convention to April 26th, 1786.

\* \* \* \* \*  
News of any kind, civil or ecclesiastical, foreign or domestic, will be agreeable to your very humble servant,  
EDWARD BASS.\*

We have not detailed the action of the Convention of Philadelphia, to which Bishop Seabury with others looked forward with so much apprehension. These proceedings, so far as they particularly relate to the Bishop of Connecticut, will come before us in connection with another matter. Suffice it at present to state, that the letters from Seabury and Chandler were read before that body with little or no effect, and after its session Dr. White referred to that from Bishop Seabury, in a communication which has not been preserved. The reply of the Bishop of Connecticut is as follows:

[Bishop Seabury to Rev. Dr. White.]

New London, Jan. 8th, 1786.

Dear Sir:

I should have paid the earliest attention to your letter of the 18th of October, but that I flattered myself I should have been favoured with a copy of the journal of the proceedings of the Convention at Philadelphia, and a letter from Dr. Smith on the subject. But as I have unhappily been disappointed in both expectations, I will no longer delay writing to you, lest what has hitherto been only an ap-

parent, should become a real neglect. On the business of your Convention I can at present say nothing, because I know nothing but from report, and that, I hope, has exaggerated matters; for I should be much afflicted to find all true that is reported. You mention *my disapprobation of your including the Laity in your representative body.* Your extending the power of the Lay delegates so far as your fundamental rules have done, I did then, and do now most certainly disapprove of; particularly in the Article relating to the Bishop, who, if I rightly understand, is to be subject to a jurisdiction of Presbyters and Laymen.

I hope the general desire to harmonize which you mention will produce good effects. I assure you no one will endeavour more to effect the cordial union of the Episcopal Church through the continent than I shall, provided it be on Episcopcal principles.

I am, Rev. Sir, with regard and esteem,

Your very humble Servant,

SAMUEL, Bp. Ep. Ch'ch Conn.\*

Mr. Parker's reply to the letter of the Bishop of Connecticut, respecting the choice of a Bishop for Massachusetts, has not been preserved. Its contents are, however, sufficiently indicated by the following letter from Bishop Seabury, in continuance of this interesting correspondence.

\* From the Bishop White Correspondence.



Rev. and dear Sir:

Mr. Mumford just now delivered your letter to me, for which I thank you, and would directly appoint the time of meeting you, but that I wish first to hear from you on another subject. You know we are building a Church here, and I suppose you know how poorly able the congregation is to go through with it. I think I heard you express a benevolent design, at Middletown, of endeavouring to assist them by some collection for them among the members of the Church in Boston. If you think it practicable, and that my coming to Boston will have any good effect, for I presume they will not be alarmed at the appearance of so harmless a Bishop as I am, (it will save you the trouble of coming half way) I will go on to your Capital. A line by the return of the post will enable me to determine when to set out.

I am sensible of the justness of all your remarks and observations except one, the no necessity of another Bishop in New England. But, like you, I have so much to say that I must not begin on paper. Make my regards acceptable to Mrs. Parker, and accept, dear Sir, of the best wishes of your affectionate Brother and humble Servant,

SAMUEL CONNECT.\*

Well might Mr. Parker, as he learned more and more of the admirable temper and character of the Bishop of Connecticut, write almost indignantly to Dr. White in his defense. We may well note these words of one whose means of accurate judgment were surpassed by none :

“In these Northern States I much doubt whether a Bishop from England would be received, so great is the jealousy still remaining of the British nation. Of a Scotch Bishop there can be no suspicions, because wholly unconnected with the civil power themselves, they could introduce none into these States. Was it not for these reasons, I frankly confess I should rather have the succession from the English Church, to which we have always been accustomed to look as children to a parent.”†

At the southward the changes in the Prayer Book, to which references in these letters allude, were at length spread before the world in the volume known ever since as the “Proposed Book.” It was hardly out of the hands of the Committee under whose superintendence it appeared, ere further changes were suggested in different quarters, some more radical in their nature than

\* From the Bishop Parker Correspondence.      † From the Bishop White Correspondence.

From the Bishop White Correspondence.

those already proposed, and others looking to an adoption of some of the peculiarities of the Scotch Office, an edition of which, agreeably to the terms of the “Concordate,” had been published by Bishop Seabury soon after his return to America. The account of these changes, as given in a letter from the celebrated Dr. William Smith, of Maryland, to Mr. Parker, of Boston, will serve to supply the loss of a letter of a similar nature addressed by the same to the Bishop of Connecticut.

Chester, Kent County, Maryland, 17th of April, 1786.

Dear Sir:

Dr. White having a more ready communication with you than I could have, he has, at the desire of our Committee for the Press, sent you the sheets of our revised Prayer Book, and I hope you will have the whole complete by the meeting of your Convention, which Dr. White writes me is to be about the end of this month. I trust that after a serious and candid consideration of what we have done, it will have the approbation of the worthy body, Clergy as well as Laity, who are to meet you in Convention; or that if there may be some things which you may judge could have been done otherwise or better, we can in future editions come to an easy agreement on this head, as would certainly have been the case had we been so happy as to have had your advice and assistance, as we expected, at the last Convention. I think there are few alterations which you did not wish. As Chairman of the Grand Committee for revising, &c., I had the alterations which you had proposed in your last meeting put into my hands the first day of our sitting, and you will see that I paid a full attention to them, and that we have agreed with you almost in every matter, except only respecting the Nicene Creed, and our Convention in Maryland, which met last week, have recommended the restoring that Creed also, so that either it or the Apostle’s may be read at discretion, provided both be not used in one Service. The Maryland Convention have proposed also an addition in the Consecration Prayer, in the holy Communion, something analogous to that of the Liturgy of Edward VI, and the Scots’ Liturgy, invoking a blessing on the Elements of Bread and Wine, which was left out at the first review of the English Liturgy, it is said, at the instance of *Bucer*, and otherwise; because the Invocation favoured the doctrine of *Transubstantiation*, and it does now in the Scots’ Liturgy, praying to bless and sanctify the Elements, that they may become the body and blood, &c. We have proposed to retain the Prayer, and yet avoid the exceptionable part, and it will run thus:

“Hear us, O Merciful Father, we most humbly beseech Thee, and with Thy Word and Holy Spirit vouchsafe to bless and sanctify these Thy creatures of Bread and Wine, that we receiving the same, according to Thy Son, our Saviour Jesus Christ’s holy Institution, &c.”

This I think will be a proper amendment, and it perfectly satisfies such of our Clergy and people as were attached to the Scots’ and other ancient Liturgies, all of which have an Invocation of a blessing on the Elements, as is, indeed, most reasonable and proper.

I am anxious to write you by this post to have a chance of your receiving this before the meeting of your Convention. I have, therefore, no time to be more particular. Where we have gone further than was hinted in the alterations you formerly sent us, viz., in the arrangement of the reading and singing Psalms, the Calendars and Rubrics, the collections of David’s Psalms and other subjects, as a Supplement to the deficiencies of David’s Psalms and other mat-



ters, which we\* have set forth in the Preface, I say in all this I know you will exercise a candid and liberal judgment, and let me hear from you. We can only in the different States receive the book for temporary use, till our Churches are organized, and the book comes again under review of Conventions having their Bishops, &c., as the primitive rules of Episcopacy require.  
Excuse this hasty scrawl from your affectionate Brother, &c., WM. SMITH.†

P. S. I shall write to Bishop Seabury next Post.

A friendly letter from the Bishop of Connecticut, to Mr. Parker, gives us evidence of the interest felt, not only among Churchmen in New England, but in the mother-land, in the changes in the Liturgy, and in the peculiarities of the ecclesiastical Constitution adopted by the Philadelphia Convention.

New London, May 24th, 1786.

My Dear Sir:

I this day received a letter from the Rev. Mr. Boucher, Vicar of Epsom, in England, who is a good deal in the confidence of the Archbishop of Canterbury, and among other things of less moment, though among those things of less moment is, that my Reverence makes some noise in the Gentleman's Magazine, and, upon the whole, the world is on my side, he says:

"The two Archbishops and seventeen Bishops have signed an answer to the decent, but very injudicious application of the Convention in Philadelphia, of which this is the purport: that though they feel much for, and are cordially attached to their brethren in the United States, they can give no decided answer to their application, till they certainly know whether or no they are of the *Church of England.*" Then follows: "Their reformed Liturgy is amazingly weak, (but I believe not heterodox) their discipline savouring much more of the Kirk than of our Church. But of these things our folks thought themselves not at liberty to take notice, till they had seen some authenticated copies of their proceedings."

The business, therefore, is postponed for some time; and unless they alter their plan of government, at an end in England. They are not so low in principles as I feared they were.

Accept my best wishes, and believe me, my dear Sir, your ever affectionate Brother and humble Servant,

SAMUEL, *Bp. Connect.*‡

In the mean time there had been growing up, through the influence of the Rev. Mr. Provost, of New York, an alienation be-

\* "I" partially obliterated and "we" substituted in its place.

† From the Bishop Parker Correspondence.

‡ Ibid.

tween the New England Churchmen, who recognized Dr. Seabury as their Bishop, and the Scots Episcopacy as equally valid with or even preferable to that of the Anglican Church, and their brethren of the Middle and Southern States, who were then seeking the Episcopate from England, and seemed bent on a radical revision of the Book of Common Prayer. It becomes necessary at this point to retrace our steps a little, to bring together the documents connected with this part of the subject.

It was in connection with the "Address" to the English Bishops, from the Philadelphia Convention, that the first letter of Mr. Provost, in which allusion to the Bishop of Connecticut occurs, was sent to Dr. White. We print it from the Bishop White papers, as illustrating the strong opposition which by patient continuance in well doing, Bishop Seabury was, only after years of misunderstanding and unmerited censure, to overcome.

[Rev. Mr. Provost to Rev. Dr. White.]

Dear and Rev. Sir:

— The Address was sent by the packet with recommendatory letters from the President of Congress and John Jay, Esq., who have interested themselves much in our business. I also enclose a copy I had taken of the Address, with some other papers relating to the Church in America, in a letter to the Bishop of Carlisle.

I expect no obstruction to our application but what may arise from the intrigues of the nonjuring Bishop of Connecticut, who a few days since paid a visit to this State notwithstanding he incurred the guilt of misprison of treason, and was liable to confinement for life for doing so) and took shelter at Mr. James Rivington's, where he was seen only by a few of his most intimate friends; whilst he was there, a piece appeared in a newspaper under Rivington's direction, pretending to give an account of the late Convention, but replete with falsehood and prevarication, and evidently intended to excite a prejudice against our transactions, both in England and America.\*

On Long Island, Dr. Cebra appeared more openly, preached at Hempstead Church, and ordained the person from Virginia I formerly mentioned, being

\* The following is the article referred to by Mr. Provost, and is printed *verbatim et literatim*. In the judgment of candid ones it will not be deemed to justify the language of Mr. Provost:

"We are informed that about twenty of the Episcopal Clergy, joined by delegates of Lay gentlemen, from a number of the congregations in several of the Southern States, lately assembled in Convention at Christ Church, Philadelphia, revised the Liturgy of the Church of England, (adapting it to the late Revolution,) expunged some of the Creeds, reduced the thirty-nine Articles to twenty in number, and agreed on a letter addressed to the Archbishops and the Spiritual Court in England, desiring they would be pleased to obviate any difficulties that might arise on application to them for consecrating such respectable Clergy as should be appointed and sent to London from their body, to act as Bishops on the continent of America, where there is at present only one Prelate dignified with Episcopal powers, viz., the Right Rev.



assisted by the Rev. Mr. Moore, of Hempstead, and the Rev. Mr. Bloomer, of New Town, Long Island.

I relate these occurrences, that when you write next to England, our friends there may be guarded against any misrepresentations that may come to them from that quarter.

I am, with respects to Dr. Magaw and Mr. Blackwell, dear Sir,

SAMUEL PROVOOST.\*

New York, Nov. 27th, 1785.

In the mean time, the true friends of the American Church abroad were anxiously noting this threatened rupture between the North and South. In England, the civil disabilities of the Scottish Church not having been removed, it was impossible, without conflicting with the State, to recognize the Scottish Orders; and, as we have seen, even subsequently to Bishop Seabury's Ordination, the officials of the venerable Society for the Propagation of the Gospel studiously withheld the Episcopal title from him. But, at the same time, the initiative had already been taken, with the countenance of the most dignified of the English Clergy, which soon resulted in the removal of these disabilities; a result directly consequent upon the action of the Scottish Church, in having granted consecration to Seabury; and while these plans were already in a state of forwardness, there was no little pain felt among the more unprejudiced and better informed of the Clerical order, at the apprehended Schism in America. The Rev. Jacob Duché, of London, a refugee Clergyman from Philadelphia, and then on terms of familiar intercourse with the Archbishop of Canterbury, who had, earlier, been the medium of communication between Dr. White and the English Prelates, wrote, as follows, to his American correspondent, under date of March 25th, 1786.

“In the mean time, I cannot but lament the prospect there seems to be of so early a schism among you. Here we could not recognize Dr. Seabury's Episcopal character. But with you there can

remain but one point to be settled, and that is the validity of his consecration from proofs adduced of the uninterrupted Succession in the Church of Scotland. This once settled, I should think you might receive him, or at least invite him, by previously acknowledging his Episcopal Character, to join your General Convention and assist you and your future Bishops (from whatsoever source you may obtain them) in making such further regulations in discipline and worship as may finally introduce a general uniformity in the Episcopal Church throughout the States. If something of this kind is not done, I fear an unpleasant disunion may take place, and put a stop to the progress of your Church. Bishop Seabury, who was much with me during his residence here, appears to be a man of great moderation, strong judgment, good affections, and solid piety. And I really thought, from one of your letters to me, that you were all eager to receive him. But enough on this subject. You will excuse these hints, which are suggested from real affection to you all, and a sincere wish that unanimity and brotherly love may prevail and continue among you.”\*

Mr. Duché's wise counsels were disregarded, and years passed ere the breach was healed, and the Church, again at unity in herself, was enabled to advance, from conquering to conquer, in the name of her Lord. Different, indeed, in style and temper, are the extracts we next present. Like the former, they are printed from the original manuscripts, preserved in the voluminous correspondence of Bishop White.

[*Rev. Mr. Provost to Rev. Dr. White.*]

New York, October 25th, 1785.

— I have been told that another gentleman has just past thro' this city, on his way to Connecticut for ordination, with recommendations from some Clergymen in Virginia. If private persons continue these recommendations to Dr. Cebra, the validity of whose consecration as a Bishop has neither been acknowledged or discussed in Convention, I fear that the bands which unite us together at Philadelphia will be converted into a rope of sand. —

SAM'L PROVOOST.

[*Rev. Mr. Provost to Rev. Dr. White.*]

— If we may judge from appearances, Dr. Cebra and his friends are using every art to prevent the success of our application to the English Prelates. A close correspondence is kept up between him, Chandler,\* &c., and a few days ago two large packets were

\* The Rev. Thomas Bradbury Chandler, D. D., of New Jersey, and first Lord Bishop designate for Nova Scotia. This last honor he declined.

\* Reprint of Journals of the General Convention, Vol. I page 614.



seen at Rivington's, addressed to the Archbishop of Canterbury, one of which it was imagined came from Dr. Chandler. Governor Clinton assures me that Dr. Cebra is in the Bill of Attainder, a circumstance which I did not know when I mentioned him in a late letter. He certainly would not have run the risk he did by coming to New York, unless some political ends of consequence were to be answered by it.

*New York, December 28th, 1785.*

But not only was the note of warning against this threatened rupture sounded from friends in England. The excellent Mr. Parker, Rector of Trinity, Boston, at that time the most influential of the Clergy of the States north of Connecticut, wrote to Dr. White earnestly deprecating the measures tending to separation. His testimony is conclusive, as to the regard in which Bishop Seabury was held throughout New England, and in the warmth of his support, as we have seen on a previous page, he throws out the idea, that it was even then doubtful "whether a Bishop from *England* would be received in these Northern States, so great was the jealousy still remaining of the British nation," while, he adds, that "of a Scotch Bishop there can be no suspicions; because, wholly unconnected with civil power themselves, they could introduce none into these States."\*

Arguments and advice alike failed to moderate the opposition of Mr. Provoost. Finding that the general recognition of the validity of Bishop Seabury's consecration occasioned frequent applications for ordinations, on the part of candidates for the Ministry from all parts of the country, he endeavoured to commit the various Conventions to some act whereby they would throw discredit upon the Scottish orders, by excluding the newly ordained Clergy from seats in those bodies. But even the members of his own Convention were far from being unanimous in support of these measures. Joining in the issue made by the more conservative Churchmen of New Jersey, who were acting under the advice of the Rev. Thomas Bradbury Chandler, D. D.—the Loyalist Rector of the Church at Elizabethtown, in that State, who had returned to the scenes of his long and faithful Ministry to die—the New York Clergy gradually gained courage to withstand the outside political pressure of the day, and, in some cases, open-

ly espoused the cause of the Bishop of Connecticut, by inviting him to officiate in their respective Churches, and by warmly defending his course; while the well-directed efforts of others rendered Mr. Provoost's labors, for a radical change of the Common Prayer, completely ineffectual.

In a letter addressed to Dr. White, early in the Spring of 1786, announcing the reception of a parcel of the "Proposed" Prayer Book, Mr. Provoost alludes to this opposition, and indicates the revulsion of feeling on the part of the Clergy.

"Such a strong party has been raised against the Alterations, that I am afraid we should not be able to adopt the Book at present, without danger of a Schism. The ostensible objection is, that they were made without the sanction of a Bishop, but the Thanksgiving for the Fourth of July, in all probability, is one principal cause of the opposition."\*\*

The impatiently awaited packet at length brought the response of the English Prelates to the Address of the Philadelphia Convention. It was far more favourable than had been anticipated, and at once gave fresh vigour to the efforts for the Succession in the English line. Hurrying off a copy of the communication from England to Dr. White, by the hands of a Presbyterian Minister travelling southward, Mr. Provoost briefly remarks :

"Pains have been taken to misrepresent our proceedings, yet I flatter myself, from the seeming candour of the Bishops, that these misrepresentations will do us no material injury"—

and defers till a few days after, the following more elaborate defense of his hostility toward Seabury and the Scottish line :

— Your best friends in this city approve of your conduct in not admitting persons ordained by Dr. Cebra to your pulpit. The Clergy of New Jersey act with the same precaution. Mr. Sprague and Mr. Rowe were not to be received as members of their Convention.

The Archbishop, by not choosing to answer private inquiries, has left the matter *in dubio*, and you may still act literally, even in that respect, upon the principle of *sud Judice lis est*. But I really think our line of conduct is plain before us. As the General Convention did not think proper to acknowledge Dr. Cebra as a Bishop, much

\* Letter to Dr. White, under date of Jan. 31, 1786. Bishop White MSS.

\* From the Bishop White Correspondence.



less as a Bishop of our Church, it would be highly improper for us, in our private capacities, to give any sanction to his ordinations. It would also be an insult upon the Church and the truly venerable Prelates to whom we are now making application for the Succession. For my own part, I carry the matter still further, and as a friend to the liberties of mankind, should be extremely sorry that the conduct of my brethren here should tend to the resurrection of the sect of Nonjurors, (nearly buried in oblivion,) whose slavish and absurd tenets were a disgrace to humanity; and God grant that they may never be cherished in America, which, as my native country, I wish may always be sacred to Liberty, both civil and religious.

I am, with sincere regard, dear and Rev. Sir,

Your most affectionate Brother and humble Servant,  
SAM'L PROVOOST.\*

New York, May 20th, 1786.

Following closely upon this communication was another, revealing a latitude of theological belief, of itself quite enough to account for the fears of the Bishop of Connecticut, that the doctrines of the Catholic Faith were likely to be tampered with in the Conventions at the South.

“ I am sorry to find that your Convention has not been without its altercations. The doctrine of the Trinity has been a bone of contention since the first ages of Christianity, and will be to the end of the world. It is an abstruse point, upon which great charity is due to different opinions, and the only way of securing *ourselves* from error, is to adhere to Scripture expressions, without turning into definitions. The following lines of the Bishop of Llandaff, in his late collection of Theological Tracts, shew a truly Christian and liberal spirit :

“ Newton and Locke were esteemed Socinians; Lardner was an avowed one; Clarke and Whiston were declared Arians; Bull and Waterland were professed Athanasiens; who will take upon him to say that these men were not equal to each other in probity and Scriptural knowledge? And if that be admitted, surely we ought to learn no other lesson, from the diversity of their opinions, except that of perfect moderation and good will towards all those who happen to differ from ourselves. We ought to entertain no other wish, but that every man may be allowed, without loss of fame or fortune, *et senire quae velit, et quae sentiat discere.* This absolute freedom of Inquiry, it is apprehended, is the best way of investigating the sense of Scripture, the most probable means of producing an uniformity of opinion, and of rendering the Gospel dispensation as intelligible to us in the 18th century, as we presume it was to the Christians in the first.”

“ Strong objections, in my opinion, may be made against the valid-

ity of the Nonjuring consecrations in general, and stronger still against Dr. Cebra's, in particular. I never had the pleasure of any conversation with you upon this subject, and real want of time obliges me to waive the discussion of it at present. The line of conduct our delegates are to observe towards the persons ordained by the Doctor will, I hope, be pointed out to them before they go to Philadelphia.

SAM'L PROVOOST.”\*

New York, June 10th, 1786.

That “line of conduct” was marked out by the following resolution, passed in Convention, in St. Paul's Chapel, New York, three days after. It was the closing business of the Session, as recorded in the thin, dingy pamphlet giving the records of the opening meetings of that Convention, whose doings, at a single gathering, now-a-days, require a volume for their publication.

“ Resolved, That the persons appointed to represent this Church, be instructed not to consent to any acts that may imply the validity of Dr. Seabury's Ordinations,”

The first Session of the General Convention of 1786 was barely organized, when the Rev. Robert Smith, of South Carolina, moved :

“ That the Clergy present produce their Letters of Orders, or declare by whom they were Ordained.”

This motion, as we are informed by Bishop White, in his “Memoirs” of the Church,† was aimed at the Rev. Joseph Pilmore, a convert from Methodism, who had received Orders from Bishop Seabury, and the Rev. William Smith, of Stepney Parish, Maryland, who had been Ordained in Scotland, by a Bishop of the Church from whence Seabury had obtained consecration. The judicious application of the “Previous Question,” moved by Dr. Smith and seconded by Dr. White, precluded the discussion which it was anticipated would grow out of this motion, and the resolution itself was lost.

Mr. Provoost, not satisfied with this expression of the will of the Convention, soon came directly to the point with a motion—

“ That this Convention will resolve to do no act that shall imply the validity of Ordinations made by Dr. Seabury.”

\* From the Bishop White Correspondence.

† Second edition, pp. 115, 116.



Again the “Previous Question” cut off discussion, and the main question was determined in the negative, New York, New Jersey and South Carolina, alone supporting it. So determined was the feeling of opposition to Bishop Seabury shown in these measures, that a compromise resolution was unanimously carried, on motion of Dr. White, seconded by Rev. Robert Smith, of South Carolina, to the effect—

“That it be recommended to this Church, in the States here represented, not to receive to the Pastoral Charge, within their respective limits, Clergymen professing Canonical subjection to any Bishop, in any State or country, other than those Bishops who may be duly settled in the States represented in this Convention.”

This resolution, as explained by its author in the “Memoirs,” so frequently referred to, (vide pp. 115, 116, of the second edition,) was offered with a view to meet the allegation made on the floor of Convention, that Bishop Seabury required a pledge of Canonical obedience from those who received Holy Orders at his hands, even though they might reside outside the limits of his immediate Diocese. The Rev. Mr. Pilmore, the only one in the body who had received Orders from the Bishop of Connecticut, expressly denied this charge, and the resolution for which, as Bishop White expressly states, there was never “any ground,” other than this apprehension, was carried without opposition.

The following day, the Rev. Robert Smith, with a perseverance worthy a far better cause, returned indirectly to the attack, and there was passed, unanimously, on his motion, the following resolution:

“That it be recommended to the Conventions of the Church, represented in this General Convention, not to admit any person as a Minister, within their respective limits, who shall receive Ordination from any Bishop residing in America, during the application now pending to the English Bishops for Episcopal consecration.”

This time-serving action<sup>\*</sup> of the Convention, and particularly this last resolution, drew forth from Parker, of Boston, a plain-spoken reproof. It was contained in a long letter under date of Sept. 15th, 1786, addressed to Dr. White, and is as follows :

“I am very sorry to see with what coolness and indifference some of the gentlemen in your Convention speak of Bishop Seabury, be-

\* From the Bishop White Correspondence.

cause I foresee that this conduct must create a schism in the Church. However eligible it may appear to them to obtain the Succession from the English Church, I think there can be no real objection to Dr. Seabury’s Consecration, or to the validity of Orders received from him; and I am firmly of the opinion that we should never have obtained the Succession from England, had he or some other not have obtained it first from Scotland.

“When the Convention discouraged the settling more Clergymen in your States under Bishop Seabury’s Ordinations, if they meant to limit it during the pending of your application to England, and were actuated herein from the principle of not doing anything that might possibly give umbrage to the English Bishops, it may be a prudent step; but if it was not from this motive, it seems to be a declaring war against him at a very early period, and forebodes a settled and perpetual enmity.”\*

The following fragment of a letter, which we print from the original draft, and which may not ever have been sent, gives us further information of the opposition to Bishop Seabury by a portion of the Church in New York and at the South:

[Rev. Dr. Wm. Smith, of Maryland, to Bishop Seabury.]

July 12th, 1786.

Right Reverend and dear Sir:

Since the receipt of your obliging letter, in answer to mine by the Rev. Mr. Ferguson, near a year ago, I have written several letters to you, but without having been favoured with any reply. Some of my letters were rather short hints or notes, for your own private information, that you might not be deceived by any candidates coming to you from this state, without sufficient title or testimonials. These did not require any immediate answer. But my letters to you on Mr. Armor’s business were of another nature, and merited some other regard than ordaining here, in the state of mind, in which he then was, or without any title whatever to any living, or any proper testimonials from the Clergy in this state, where he had last resided, and that, too, in a public seminary of learning. All this I cannot but consider as a departure from that caution at least, which you were pleased to declare you would strictly observe, in your letter to me, which, at your desire, I laid before our convention of October, 1785. The manner in which you required him to sign his licence, viz.: to be subject to your authority, (till there was some other sufficient or proper Episcopal jurisdiction or authority in the state where he might officiate) was making yourself the only judge of what was a proper Episcopal authority, and trying to extend your jurisdiction beyond the state of Connecticut; although, in your said letter, you have declar-



ed that you had taken your station there, and wished not, nor would seek to extend your authority beyond that state.

If Mr. Armor produced you any thing by way of title, he was guilty of a gross imposition; for the certificate which he got from a few persons about Marcus Hook, in Pennsylvania, where he was born, was not the act or deed, even of one Vestry of the three congregations of which the late Mr. Craig's Mission consists; nor could the names of any of them be known to you; and the Vestries of these Churches, upon their being informed that he had declared to you that he had a title or Institution from them, so far disapproved it, that he never preached but in one of the Churches on his return; not being invited to preach in any of the others: and he soon went to the southward, *viz.*: as far as Charlestown, Carolina, and has lately returned from thence, having in Charlestown made himself known to none of the Clergy; nor having engaged in any parish during his long tour of seven or eight months. Having arrived here in May last, in a better state, both of body and mind, than when he left us, he hath got a temporary reinstatement in his old professorship in this College, and if it shall please God to continue him in the state in which he now is, both of health and vigor of mind, he will prove an useful, as he is an able professor: and I shall most willingly ascribe all his past conduct, in the business of his obtaining Orders, as well as in sundry other matters, to the state of mind in which he then was and had been at other periods of his life before that period; of all which I fully and truly apprised you, I trust, with all that tenderness and regard which I owed to a young man who had been my pupil, and whom I had promoted to every station and office which he had filled since he finished his collegiate education under my direction. And I shall not be wanting in my endeavours still to serve him, as far as my duty in this College will permit. But enough of this subject, on which I should not have been so particular, had there not been complaints at our late Convention, in June last, that you are every day becoming less careful in looking, either for proper testimonials, or titles to any settlement, in the persons you ordain; that some very illiterate persons, ignorant Methodists and others have been sent out by you as preachers; that you take large sums, ten guineas and upwards, for ordaining; or, at least, when money is offered, you do not make the reply of that good *first Bishop Peter*—*Acts viii., 20;* that you interfere in the Church government in other states, by sending your Pastoral Letters or Charges to some of those ordained by [you], advising them that they must consider themselves under your authority, and submit to no alterations of the Liturgy, &c., proposed by the present Convention, &c., which tends to create divisions in our Church here; which is otherwise very well agreed in all material points; while at the same time you are said, of your own authority, to be making very great alterations from the English Liturgy, especially in the administration of the blessed Sacrament of the Lord's Supper, striving, as Archbishop Laud did, to introduce again some of those superstitions of which it had been cleared at the Reformation.

In consequence of these and some suchlike charges against you, (which I think it just and candid to mention to you) both Clergy and Laity of sundry of the states came to our late Convention with sentiments far from being very favourable to you, and some of them expressly intimated to consent to no act that would admit, or even imply the validity of the ordinations made by you.

To some of us at first this appeared to be calling in question the validity of the Scots Episcopacy, from which yours is derived; and we could not have suffered this to be made a question of, especially before a body neither having the materials nor the competency of judging in a matter of this kind. But we were informed that the objection did not lie against the Scots Episcopacy, but against yours, as schismatical; you having broke off from the English Bishops, to whom, as being then an English subject, and resident in London, you owed obedience, &c.; and, deriving your consecration from Bishops whose consecration of English subjects is, by the laws of England, deemed invalid, &c.

I do not state this in the exact law terms, nor did we consider it as wanting any law answer. For the reply was easy: for even admitting a schismatical consecration by Bishops having incontestable succession and authority, the acts of the person so consecrated by them are held good as to the ordaining others for the Ministry, although not for their government afterwards, especially when they are removed under a foreign ecclesiastical and temporal jurisdiction. This whole business, therefore, was summed up in the Convention, by a resolute to the following purpose, for I have not yet a copy of the original:

That no person shall be received as a Clergyman in any of the states now united, who shall hold himself to be under the jurisdiction or government of any foreign or other Bishop, than such as may be resident in some of the states so united, and under the particular direction of the Conventions of the states in which they reside, till a Bishop or Bishops shall be resident in them.

This, I say, is the substance of the resolve. The original you may probably have received before this time. It is also further understood, that no Clergyman educated in any of the states, and going to any other state or country for Holy Orders, will be received, unless he carries with him from his own state, such certificates as the State Conventions, from time to time, may think proper. The rule in Maryland is as follows, which I was directed to transmit to you; and I also requested the Rev. Mr. Smith of Somerset, in Maryland, to send you a copy of the same, with such other information as he might think necessary, from Philadelphia, as I could not find time, on the breaking up of the late Convention, to write to you from that city.

The foregoing notice, I hope, will put you on your guard against one *S. Kelly*, who, I hear, has gone to you from this state for Orders, and who, I believe, has not the name of any Clergyman of this state to recommend him. At least he has not Dr. West's; and as to mine, as he



served some time as an usher in this College, he wrote to me from Somerset; but as he was a probationer in Ireland among the Presbyterians, as yet unacquainted with our Church Service, and seems not to desire much acquaintance with it, nor had got the names of Mr. Bowie, Dr. Keene, and Mr. Smith, who are the Clergy in the counties of Somerset and Dorset, where he has last resided; nor do I know that he has any invitation to any parish here—I say, for all these reasons, I declined to recommend him; nor would my recommendation alone have been sufficient—and, for the like reasons, I hope you will think it proper to reject him, also, as applying to you irregularly.

It hath been complained of, also, that you ordained Mr. Byzzet with the name only of one Clergyman to his certificate, and no title. But Mr. Byzzet is a valuable young man, and you probably knew some of the Scots Clergy where he last resided, and who were the proper persons to sign his credentials.

Another gentleman, Mr. Thos. Gordon, the nephew of my good friend, the Rev. Dr. John Gordon, of Talbot county, the oldest of the Maryland Clergy, called on me three days ago for a letter to you. But he is and has been for some months, quite deranged in his understanding, so that his own uncle would not recommend him. And yet, for many years past he has been a worthy Schoolmaster and Reader in some of our Churches. You will not ordain him at present.\*

The personal feeling evinced by this letter, and the strange unwillingness to coalesce with their brethren of Connecticut, displayed by the Philadelphia Convention, served to widen the breach between Bishop Seabury and the Churches of New England, and those of New York, Pennsylvania and the South. Mr. Bass, of Newburyport, thus plainly and forcibly comments, in a letter to Mr. Parker, on this course of conduct :

[*The Rev. Mr. Bass to the Rev. Mr. Parker.*]

*Newbury Port, Sept. 30th, 1786.*

Dear Sir :

— I have perused your enclosed papers, and find that our Southern brethren are like to obtain consecration for their Bishops elect; and also, by a motion respecting Dr. Seabury, that they are nearly ripe for making a schism in the American Church. Wiseacres ! What a ridiculous figure must they make in the eyes of every sectary or anti-Episcopalian ! In the name of wonder, what objections can be made against those of the English Bishops ? —

EDWARD BASS.†

\* From the Rev. Dr. Smith's Papers, belonging to the General Convention.

† From the Bishop Parker Correspondence.

But the Bishop of Connecticut was not without friends in New York. The amiable Benjamin Moore, whose friendship to Dr. Seabury was of long standing, and founded on a correct estimate of his worth, piety and zeal, in writing to his Boston correspondent of the departure for England of the two Bishops-elect, for consecration, gives us his view of this opposition, and its probable results :

[*From the Rev. Mr. Moore to the Rev. Mr. Parker.*]

*New York, Nov. 4, 1786.*

My dear Sir :

The day before yesterday Dr. White and Dr. Provoost embarked on board the Speedy packet for Old England, with the expectation of obtaining consecration from the English Bishops. You know there is an act of Parliament authorizing either of the Archbishops, together with such of the Bishops as they may desire to call to their assistance, to consecrate Bishops for the American States. When his Grace of Canterbury sent a copy of the act in a letter which accompanied it, he intimated, that it was expected, before persons were sent for Episcopal Orders, every obstacle would be removed, by a full compliance with the requisitions which had been made. In the late Convention at Wilmington all objections were obviated, excepting only that it was resolved not to re-admit the Athanasian Creed. The gentlemen, however, thought they might venture to go, and I dare say they will succeed. It sometimes happens, in doubtful cases, that to act as if you were *sure* of success, is the most effectual way to obtain it. *Possunt quia posse videntur.* Dr. Griffith, who is another Bishop elect, through some mistake, did not obtain the necessary testimonials from the State Convention, and is, on that account, detained a few months longer.

I have my fears, but am not so very apprehensive as you appear to be, that a schism must take place in our Church. A few people in this State, from old grudges on the score of politics, have determined to circumscribe, as far as they possibly can, the authority of Bishop Seabury. But they will not be able to effect their purpose to any great degree. His Episcopal powers have already been acknowledged by most of the Southern States, and Truth and Justice will, in due time, get the better of Prejudice and Partiality.

Your affectionate Friend and Servant,  
B. MOORE.\*

The departure of Drs. White and Provoost, after a second session of the Convention of 1786, at Wilmington, Delaware, at which the efforts of Dr. Smith for recommendation to England

\* From the original letter among the Bishop Parker Correspondence.



for consecration were finally defeated—their reception of the Episcopate in England, and their return to their respective dioceses, without any indication of a desire for the union of all the Churches in the United States, seemed to the New England Churchmen a clear expression of a decided unwillingness to come to unity and uniformity.

The following winter the Convocation of the Connecticut Clergy met at Wallingford, Feb. 27th.\* It was there decided to send another Presbyter to Scotland for consecration, as co-adjutor Bishop to the over-worked Dr. Seabury. The old and worthy Jeremiah Leaming, D. D., was first chosen, but he declined in consequence of age and infirmities. The eminently pious Richard Mansfield was next elected by the suffrages of his brethren; but he felt the burden too heavy to be borne, and the choice finally fell on the Rev. Abraham Jarvis, who was deputed to go to Scotland “To obtain consecration, that the Episcopal office might be canonically conferred.” † We gather from incidental allusions to the matter, in the correspondence of the time, that it was part of the plan of the Bishop of Connecticut, that a Bishop elect for Massachusetts and New Hampshire should soon follow; and all eyes looked to the excellent and zealous Mr. Parker, of Boston, to complete the canonical number for the transmission of the Episcopate in the Scottish line.

This was, however, to be a last resort. It formed no part of the intention of Bishop Seabury to keep aloof from his fellow Churchmen, if union was possible on terms honorable to himself and the Church from which his orders were derived. To this end he deferred the action contemplated by the Convocation, and on the arrival of the newly consecrated Bishops of New York and Pennsylvania, he addressed to his most unscrupulous opponent, Bishop Provoost, a letter of congratulation, and an offer of terms of union. This letter, a noble peace-offering from a noble peacemaker, we give below. It is copied from the MS. Letter-Book of the good Bishop, where it still remains in his own hand-writing, a testimony to his efforts for union and peace.

[*Bishop Seabury to Bishop Provoost.*]

*The Right Reverend Bishop Provoost, New York.*  
May 1, 1787.

Right Reverend and dear Sir:

It is with pleasure I take this opportunity of presenting my congratulations on your safe return to New York, on the success of your application to the English Archbishops, and on your recovery from your late dangerous illness.

You must be equally sensible with me of the present unsettled state of the Church of England in this country, and of the necessity of union and concord among all its members in the United States of America; not only to give stability to it, but to fix it on its true and proper foundation. Possibly nothing will contribute more to this end, than uniformity in worship and discipline among the Churches of the different states. It will be my happiness to be able to promote so good and necessary a work; and I take the liberty to propose, that before any decided steps be taken, there be a meeting of yourself and Bishop White and me, at such time and place as shall be most convenient, to try whether some plan cannot be adopted that shall, in a quiet and effectual way, secure the great object which I trust we should all heartily rejoice to see accomplished. For my own part I cannot help thinking, that the most likely method will be, to retain the present Common Prayer Book, accommodating it to the civil Constitution of the United States. The government of the Church, you know, is already settled. A body of Canons will, however, be wanted, to give energy to the government, and ascertain its operation.

A stated Convocation of the Clergy of this state is to be held at Stamford, on the Monday after Whitsun-day. As it is so near to New York, and the journey may contribute to the re-establishment of your health, I should be much rejoiced to see you there; more especially as I think it would promote the great object, the union of all the Churches.

May God direct us in all things!

Believe me to be, Rt. Rev. and dear Sir,

Your affectionate Brother and humble Servant,  
*SAMUEL, Bishop of Connecticut.*

\* The particulars of the proceedings of this Convocation are taken from a racy letter of the Rev. Roger Viets, who was present at the session. The original letter is preserved among the papers of Bishop Parker, to whom it was addressed.

† Vide Sprague's Annals of the American Episcopal Pulpit, page 238.

A letter, similar to this Christian overture for peace and union, was addressed to Bishop White, and is still preserved among his correspondence. In what manner the Bishop of New York received the proposition of his Episcopal brother of Connecticut,



for a conference and comprehension, we are unable to say. Bishop Seabury, in a letter written a few days afterward, to his friend in London, William Stevens, Esq., thus freely expresses his views on the subject :

[*Bishop Seabury to William Stevens, Esq., Old Broad Street, Royal Exchange, London.*]

*New London, May 9th, 1787.*

My very dear Sir:

It is so long since I heard from any of my friends in London, that I cannot help feeling some uneasiness on that account. I did hope that I should have received some intelligence respecting the two American Bishops, and particularly, whether they were laid under any restrictions? and, if so, what those restrictions were? Those gentlemen have returned, but I do not find their arrival has made much noise in the country. I have written to them both, proposing an interview with them, and an union of the Church of England through all the States, on the ground of the present Prayer Book, only accommodating it to the civil Constitution of this country; and the government of the Church to continue unaltered as it now is, with a body of Canons to give energy to it, and direct its operation. I know not what effect this overtire may have. But my fears are greater than my hopes. Every thing I can fairly do to procure union and uniformity, shall certainly be done.

My last letters were accompanied by a packet of charges, directed to my good friend, the Rev. Mr. Boucher, which I hope came safely to him. I shall set out in a week to attend a meeting of the Connecticut Clergy at Stamford. I have invited the two Bishops to visit us; and as I shall then know how my proposals are likely to be received, I will from Stamford write to Mr. Boucher by the way of New York. This goes via Boston. —

Your affectionate, humble Servant,  
S. Bp. Conn.

The response of Bishop White to Bishop Seabury's proposal is contained in a letter from the Bishop of Connecticut to Mr. Parker, of Boston, which we give below :

[*Bishop White to Bishop Seabury.*]

*Philadelphia, May 21st, 1787.*

There is nothing I have more at heart than to see ye members of our communion, throughout ye United States, connected in one system of Ecclesiastical Government; and if my meeting of you, in concurrence with Bishop Provoost, can do anything towards ye accomplishment of this great object, my very numerous engagements shall not hinder me from taking a journey for ye purpose. But I must submit it to your consideration whether it will not be best pre-

viously to understand one another, as to ye views of ye Churches in which we respectively preside.

We have been informed (but perhaps it is a mistake) that ye Bishop and Clergy of Connecticut think our proposed Ecclesiastical Constitution essentially wrong, in ye leading parts of it. As ye general principles on which it is founded were maturely considered and compared with ye maxims which prevail in ye ecclesiastical system of England, as they have received ye approbation of all ye Conventions southward of you, and of one to the northward; as they were not objected to by ye Archbishops and Bishops of ye English Church, and as they are generally thought among us essential to ye giving of effect to future ecclesiastical measures, I do not expect to find ye Churches in many of ye States willing to associate on any plan materially different from this. If our Brethren in Connecticut should be of opinion that ye giving of any share of ye Legislative power of ye Church to others than those of ye Episcopal order is inconsistent with Episcopal Government, and that ye requiring of ye consent of ye Laity to ecclesiastical laws is an invasion of Clerical rights, in this case, I see no prospect of doing good in any other way than contributing all in my power to promote a spirit of love and peace between us; although I shall continue to cultivate ye hope of our being brought, at some future day, to an happy agreement.

As to ye Liturgy, if it should be thought advisable by ye general body of our Church to adhere to ye English Book of Common Prayer (ye political parts excepted) I shall be one of ye first, after ye appearance of such a disposition, to comply with it most punctually. Further than this, if it should seem ye most probable way of maintaining an agreement among ourselves, I shall use my best endeavours to effect it. At ye same time, I must candidly express my opinion, that ye review of ye Liturgy would tend very much to ye satisfaction of most of ye members of our communion, and to its future success and prosperity. The worst evil which I apprehend from a refusal to review is this, that it will give a great advantage to those who wish to carry ye alteration into essential points of doctrine. Reviewed it will unquestionably be in some places, and ye only way to prevent its being done by men of ye above description is ye taking it up as a general business. I have been informed that you, Sir, and our Brethren in Connecticut, think a review expedient, although you wish not to be in hastie in ye matter. Our Brethren in Massachusetts have already done it. The Churches in ye States southward of you have sufficiently declared their sentiments; for even those which have delayed permitting ye use of ye new book, did it merely on ye want of Episcopal order among them.

If, Sir, we should be of a different opinion in any matter, I hope we shall be so candid as mutually to think it consistent with ye best intentions, and a sincere desire to promote ye interest of our holy religion. This justice you have always received from, &c., &c., &c.,

(Signed)

W. M. WHITE.

The above, my dear Sir, is the whole of a letter from Bishop White, that relates to the subject. It is in answer to one from me to him, in which I proposed a personal interview with him and Bishop Provoost, previously to any decided steps being taken respecting the Liturgy and Government of the Church, and mentioned the old Liturgy as the most likely bond of union. I send it to you without a comment, and shall be glad of your opinion respecting it. — Your affectionate, humble Servant,

S., Bp. Connect.\*

\* From the original letter in the possession of the Editors.



Mr. Parker's comments on this reply are comprised in a familiar letter to the Rev. Bela Hubbard, which is full of interest from the information it gives us, on many points of discussion then agitating the minds of Churchmen in New England and the Middle States. We print it from the original draft in Mr. Parker's hand-writing which, as was his wont, he carefully preserved among his papers, for future reference.

[*Rev. Mr. Parker to Rev. Mr. Hubbard.*]

*Boston, June 1, 1787.*

Dear Sir:

Your favour by Mr. Miles was duly received, upon his arrival in town, and I have to return you my thanks for the same. I had previously heard from Bishop Seabury, that he had made an overture to the Brethren of the Lawn to meet him at Stamford; but my faith in their acceding to the proposal was not very strong: though I think had not the invitation been made quite so soon after their arrival, and before matters were arranged among themselves, Bishop White would have accepted it, he having frequently expressed his mind to me by letter, of a readiness to coalesce with his Northern Brethren and to form one Church in all the essentials of doctrine, discipline and worship. Some strong prejudices, upon the old score of politics, still remain in the minds of the New York gentlemen against Bishop Seabury, and therefore of their Bishop your deponent saith not. The grand obstacle to a union, I foresee, will be in matters of government. The Southern States have admitted Laymen to take part with them; Connecticut has not. They cannot rid themselves of the Lay brethren, and you will not admit Laymen. This will keep you apart. I impatiently wait to hear the result of your meeting.

I can easily pardon you for mentioning the request of Mr. Green, respecting the avails of his pamphlet, but not so easily somebody else for the necessity of its being mentioned. The case is, as long ago as last April twelvemonth, I paid Bishop Seabury for all the pamphlets that I had sold, which indeed were not all you sent, supposing he would settle the matter with his printer. I cannot now recollect the exact number, but think it was fifteen, at one shilling a piece. The remainder, except a few for some particular persons whom I thought not so well able to purchase, I have now by me. They are a species of merchandise that does not meet with a quick sale with us. Mr. Ordern is settled at Portsmouth, having out-maneuvered Mr. Clarke in getting that Parish: they continue much pleased with him, and I hope he will do good. To prevent Mr. Clarke's taking a fruitless journey this way, being disappointed at Portsmouth, I engaged him to assist me for six months, which time being almost expired, and he wishing to be at the Convocation, he took his leave of us last week. He was in general very well liked, and had our fund not been deranged by the late war, and his voice a little stronger, we should have fixed him as an Assistant Minister at Trinity Church. In answer to the latter part of your letter, I can only say two words, *Nolo Episcopari.* Mr. Freeman still continues at the Chapel Church, so called; his congregation very small, and they uneasy at his not being able to obtain Orders. He has made an overture to Bishop Provoost on this head, and the matter, I hear, is to

be the subject of discussion at a Convocation to be held, or already held at Philadelphia. Mr. Clarke, whom you will doubtless see at Stamford, will give you all the information of this kind you can wish. —

I remain, Sir, with respect and esteem,

Your sincere Friend and Brother,  
Rev. BELA HUBBARD.

P. S. Pray do you intend to get the *Lawn* in Scotland or America?

Rev. BELA HUBBARD.

The consecration of a Bishop for Massachusetts, and the selection of Mr. Parker as the first to fill this sacred office there, were desired, not only by the Bishop and Clergy of Connecticut, but also by the far-seeing Bishop White, who seems to have judged, rightly enough, as the sequel proved, that this step once determined upon, would be the connecting link between the separate Churches. We have already noticed the frequent allusion to this subject in Bishop Seabury's letters, and those of the other Connecticut Clergy. We append, in passing, an extract from a letter to Mr. Parker, from the Bishop of Pennsylvania, in which this action is strongly urged, on the very grounds we have indicated :

"I wish most sincerely that Massachusetts would unite with us, and choose a person for consecration; not merely as it would tend to cement the Church throughout the whole continent, but because I think it would add to the wisdom of our determinations, whenever a General Convention shall be had for the final settlement of our ecclesiastical system.\*

In carrying out these pacific views, the amiable Bishop of Pennsylvania entered into correspondence with the venerable Jeremiah Leaming of Stratford, one of the most influential of the Connecticut Clergy, and a bosom friend of Bishop Seabury. We regret that the letters written by Bishop White are lost; but their tenor can be readily inferred from the earnest replies which we are about to introduce. These replies prove conclusively the hearty concurrence of the Clergy of Connecticut in the views and conduct of their Bishop.

[*Rev. Jeremiah Leaming to Bishop White.*]

*Stratford, July 9th, 1787.*

My very dear and Rev. Sir: I have received your kind favour of the 21st of last month, for which you have my hearty thanks. Your views of a union of the Church in these States gives

\* From the original letter among the Bishop Parker Correspondence.



me the greatest pleasure, and you are pleased to desire me to consider what will be the best method to accomplish the end desired, and to communicate it to you. It appears to me, that if you, Bishop Provoost and Bishop Seabury could have a private meeting, all matters might be adjusted in such a manner, that a union might be easily effected. For all those difficulties which disturb that mutual concord, which ought to be among Christians, have their rise from some little misunderstanding. And provided the parties were brought together, and would explain themselves to each other, in meekness and love, all disagreeable passions would subside and be extinguished forever.

But to reconcile differences, when they are come to their full growth, is attended with so many difficulties, that it seldom proves successful. Will it, therefore, be a matter of wisdom or prudence to put this business off to some future day, at a great distance? I must say, that I wish this meeting might be as soon and as private as possible, that no evil angels might have any knowledge of it, who would be glad of an opportunity to throw in the firebrands of dissension.

If this meeting could be effected as proposed, I doubt not but a union would take place, so far as is necessary. That peace which consists in union of mind and agreement in judgment, in every point, is rather to be wished than hoped for, in this imperfect state.

There are more persons that are now labouring, with all the insidious arts which they can muster up, for the ruin of the Church of Englad, than you can conceive. All the Infidels and Dissenters in England and these States are our most mortal enemies. However they disagree in sentiment, they unite for our destruction. And you will soon find they are engaged as much to divide, as you are to unite us.

These enemies have always opposed the scheme of Bishops for America. It was by their machinations that Bishop Seabury failed in obtaining his desire, end to the Church in this country. But when they found he had obtained the favour of the old Scotch Bishops, and had received the Apostolical power, they started and cried out, What shall we do now? for the Americans will have Bishops, and we cannot prevent it. An expedient was soon found. We are resolved what to do. Let there be an Act of Parliament granting liberty to the Bishops of Englad to consecrate Bishops for America, and then set up a huge cry, that Bishop Seabury is a *Norijor*. By this means we shall divide the Church, and they themselves will demolish it.

Shall we be made fools by these designing men, to do that which they cannot do without our help? The Church has always received her wounds from her own sons, who suppose that other men are as honest as themselves. When our enemies cry up moderation, they mean nothing more or less than that we should renounce our own principles and embrace theirs. When all is considered, said and done upon the subject, we shall find that the Church of England is the best model we can find, as it is regulated so exactly according to the Scriptures, by which the order of the first Church was fixed.

Theodosius, though a great patron of the Church, by assuming to himself the power of erecting new models in the government of it, thereby destroyed the being and constitution of a Christian Church; for if it resists upon the Divine right, derived from our Saviour and his Apostles, it is then in no man's power to alter it; if it does not, it is no Christian Church, for there can be no such thing unless it came from Heaven. *My kingdom is not of this world*, says our Saviour. If the religion we profess, the officers to administer, and the ordinances are not all divine, it is all a mere delusion at the best. These points are so clear in Revelation, that we must hold them or renounce all Revelation itself. The Church in this state would be pleased to have the old forms altered as

little as may be; but for the sake of a union they will comply as far as they possibly can. And I do not see how a union can be more advantagous to us than it will be to you. If it is reciprocal, both ought to give way, and not to be too rigid. And I trust this will be the result, when matters are maturely considered.

I am, with every sentiment of esteem, regard and friendship,

Right Rev. Sir, your most obedient, humble Servant,  
JEREMIAH LEAMING.\*

The Right Rev. Bishop White.

In his letter of congratulation to Bishop White, Mr. Parker still agitates the matter of union and comprehension. Giving, as this letter does, evidence of the feeling of the New England states, other than Connecticut, with reference to this matter, its testimony to the general desire for union on principles of mutual independence and equality, becomes of importance; and the reply to it, which will follow in chronological order, is explicit and to the point. We omit a portion of this letter having reference to an ordination by Bishop White of a candidate from New England, which had given great dissatisfaction in Massachusetts, where the Clergyman was formerly a preacher among the Congregationalists!

[Rev. Mr. Parker to Bishop White.]

Boston, July 19th, 1787.

Right Rev. and dear Sir:

I feel conscious of a neglect of duty and a deficiency in politeness, to have to acknowledge the receipt of two letters from you, before I had congratulated you on your advancement to the dignity you now possess, and your return from two long and dangerous voyages. The disturbed state of my family through sickness, and my own indisposition at the time of Mr. Montague's going to Philadelphia, and prior to that period, must apologize for this neglect. However late, I would now present you with my sincere congratulations on your having arrived at the highest order of the Clerical character, and your safe arrival to your native shore, and cordially wish you may prove a rich blessing to the Church under your Episcopal care, and promote the interest of true religion throughout these States.

Mr. Montague duly delivered your letter of the 8th inst., with respect to the Prayer Books you sent me last year. I have not the pleasure to inform you of a rapid sale of them. Our Convention had previously adopted the alterations, a copy of which were forwarded to you, which were not altogether similar to yours. We have in our parish adopted the Psalms as altered by you, but as we reprinted the Psalter here, it made no demand for the Prayer Books. But a dozen of them are disposed of, though they have been several times advertised for sale by the bookseller. What the probability is of a further sale will depend very much upon the future movements of the Church in this state.

\* From the Bishop White Correspondence.



Should a union take place between the Southern and Northern States, upon the plan of these alterations, no doubt they will meet a quick sale here: but as they are not yet adopted, even by some of the states represented in the Convention which proposed them, I cannot promise that they will be in demand here. I cannot myself consent to any further alterations, till a uniform Liturgy is agreed upon by the whole Church in these States, and to effect this I shall be willing to give up anything but the essential doctrines of our Church, and to adopt anything not repugnant thereto. But I fear from the opposite dispositions of Connecticut and the Southern States this will not be effected, though I cannot see why upon the supposition of a different ecclesiastical form of government, the Bishops of the several states may not agree on one common Liturgy, and a uniformity of worship be preserved, if not of discipline.

Nothing will be determined in this state respecting a Bishop till we see how matters are settled between You and the Bishop of Connecticut. We are but six Clergymen in the whole state (exclusive of Mr. Bowen) and are divided in our sentiments respecting the expediency of obtaining a Bishop. Two seem to adhere to Connecticut, two to your states, and the other two will join either party that will bid fairest to cement the whole. Should the case happen, that a person should be chosen for consecration for this state, will it be necessary for him to go to England to obtain it, or can two Bishops confer it authentically; or is Dr. Griffith on his way to England, or will the Southern Bishops unite with Bishop Seabury in this act? If this last question is premature or impudent, I beg pardon, and request not an answer to it. The reason of my proposing these questions is, that the answers may operate very considerably in the determinations of the Clergy here.

In the mean time, I remain, with every sentiment of respect and esteem,  
Yours most obedient and very humble Servant,

S. PARKER.\*

Right Rev. Bishop White.

Leaming, in the zeal and fervor of his desires for union, lost no time in replying to Bishop White's response to his first communication. His letter again bears testimony to the fraternal sentiments of the Bishop of Pennsylvania, and points to the single obstacle yet remaining, the old animosity cherished by Bishop Provost toward Bishop Seabury, as all that was yet to be surmounted, ere a general union might be effected.

[*Rev. Jeremiah Leaming to Bishop White.*]

*Stratford, July 30th, 1787.*

I am so anxious, my dear and Rev. Sir, for the prosperity of the Church, that I cannot do less than acknowledge immediately the receipt of your favour by Dr. Johnson, who informs me that your sentiments are the same with ours in respect of the union.

If you, Bishop Provost and Bishop Seabury could be brought together, at the meeting of the gentlemen who have the care of the fund for Clergymen's widows, all matters might be adjusted. And whatever may be agreed upon by you three, each Bishop may bring his own Clergy to acquiesce in it; and by that means matters would be fixed upon a permanent basis.

\* From the Bishop White Correspondence.

You are the only person who can prepare the way to effect this scheme. And nothing is wanted to do it, but only to bring Bishop Provost to adopt it. And I cannot think he would hesitate a moment, if he knew the sentiments of his own Clergy in that respect as fully as I do. They all, to a man, would be overjoyed to find such a plan taking place. There is no one thing he can possibly do, that would raise his character so high among his Clergy, as this will. And there can be no risk in undertaking the affair. You would do essential service to the Church in general, and Bishop Provost in particular, provided you can effect this business, and convince him of the wisdom he will manifest in taking such a step now as will fix the willing obedience of his Clergy to him all his life after. The act, at his first setting out, that pleases and strikes the attention, will be of more advantage to him than he can imagine.

When you have persuaded Bishop Provost to acquiesce in the measure of having a private conference with you and Bishop Seabury, upon the subject of a union, be so good as to write to Bishop Seabury and invite him to meet you, and I doubt not he will attend. As he first proposed it, will it not be proper to acquaint him you are now agreed to have such a meeting, which, in my opinion, is the only method by which the end desired can be effected.

One thing further, provided you should bring about a union, which I doubt not will be the event, if you are brought together, it will save Dr. Griffith the trouble and expense of going to England, for he can be canonically consecrated here.

I have written now lest if I put it off till Dr. Johnson's return, you may not have time to prepare matters before the meeting; and it appears to me there ought not to be any delay in this affair. I hope you will not esteem me officious in this business; if you do, my apology is this: I have been forty years in the service of the Church, and I believe I am the oldest Clergyman in America, and I am very desirous to see it complete before I die.

God bless your labours for the converting of sinners and the building up of saints. Thus prays Right Rev. Sir,

Your most obedient, humble Servant,

JEREMIAH LEAMING.\*

Bishop White.

Bishop White's answer to Mr. Parker, to which we have already referred, will serve as a reply to both of these letters. It was written, as we infer from one of its statements, after consultation with the Bishop of New York.

[*Bishop White to the Rev. Mr. Parker.*]

*Philad'l'a, Aug'st 6, '87.*

Rev'd and dear Sir:

Your friendly letter of July 13 was delivered me y<sup>e</sup> other day by Mr. Amory, and I request you to accept my thanks for your congratulation and good wishes. —

I will be very explicit with you on y<sup>e</sup> questions you put in regard to an union with Bp. Seabury, and y<sup>e</sup> consecration of Dr. Griffith. On y<sup>e</sup> one hand, considering it was presumed a third was to go over

\* From the Bishop White Correspondence.



to England, that ye institutions of ye Church of that country require three to join in ye consecration, and that ye political situation of ye English prelates prevents their official knowledge of Dr. Seabury as a Bishop, I am apprehensive it may seem a breach of faith towards them, if not intended deception in us, were we to consecrate without ye usual number of three, all under ye English Succession: although it would not be inconsistent with this idea, that another gentleman, under a different succession, should be joined with us. On ye other hand, I am most sincerely desirous of seeing our Church throughout these States united in one Ecclesiastical Legislature: and I think that any difficulties which have hitherto seemed in ye way might be removed by mutual forbearance. If there are any further difficulties than those I allude to, of difference in opinion, they do not exist with me: and I shall be always ready to do what lies in my power, to bring all to an agreement.

As to Dr. Griffith, he is ready to go to England as soon as he shall be provided with money for ye purpose; and it was contrary to his opinion, ye writing to Bishop Provoost and to me, requesting us, or either of us to consecrate him. My answer was to this purport: that our Convention, by adopting ye English Book of Ordination and Consecration, had made it necessary for us to adhere to ye canonical number—that, besides this, I should be very cautious of breaking down such a bar against consecrations on surreptitious elections, ye evil against which ye canonical number was intended—and that it would be indelelibe to ye English Bishops. I find from Bp. Provost <sup>ye</sup> he wrote a similar answer. There ye<sup>e</sup> matter rests for ye present. I remain in hopes that they will now take effectual measures to raising ye necessary supplies.

With regard to ye Prayer Books, when I wrote last, those left in this city were almost all gone. Since that we have got supplied from other states, where they laid on hand; so that as ye distance is great they may as well continue with you, until either you shall despair of selling them, or there shall be a demand elsewhere. I do not wish to give you much trouble in ye affair; but perhaps your booksellers would take them by ye doz: or half doz: at a discount of 1-5th, and if so, I shall be obliged to you to part with them at that rate. In several of ye states ye books have lain on hand from an expectation of another edition, of which there is not ye least probability until this be sold, if then. The state of ye sales, at present, is somewhere between ye half and two-thirds; I believe nearer the latter.

The haste in which I am obliged to write my letters is not consistent either with correctness or a fair hand. I beg you will excuse these deficiencies; and am, Revd and dear Sir,

Rev'd Sam'l Parker.  
Your affectionate Brother, WM: WHITE.\*

\* From the Bishop Parker Correspondence.

It was almost unavoidable that Mr. Parker, in his efforts to heal the breach between the Connecticut Church and that at the Southward, should lie under suspicion from one so outspoken and so straight forward as Bishop Seabury. At Boston a portion of the "Proposed Book," the Psalter, was reprinted, as has been already stated, for use in the Church over which Mr. Parker was Rector, and other alterations than those required by the changes in the civil relations of the United States were made in the Prayer Book, on the authority of a Convention held shortly after Bishop Seabury's return to this country.

Exaggerated reports of these alterations were borne to the ears of the Bishop of Connecticut; and on the occasion of an invitation being extended to him to preach the annual sermon in Boston before the Episcopal Charitable Society, the Bishop took occasion to refer to these changes, and to express his unwillingness to countenance, by his presence, these unauthorized departures from the "good old Book of Common Prayer." Bishop Seabury's first letter on this subject is not preserved. The answer of Mr. Parker is a valuable contribution to Connecticut as well as Massachusetts Church history:

[*The Rev. Mr. Parker to the Bishop of Connecticut.*]

Boston, Jan'y 28, 1788.

R't Rev'd Sir:

Your favour of the 15th did not reach me till the evening of the 21st instant, and the departure of the Post the next morning prevented my answering it the last week.

I am very sorry to find that you have any reluctance to pass the festival of Easter at Boston, on account of any irregular or unpreended conduct in our Church. I know not what accounts may have come to your ears respecting the great alterations we have made in the Liturgy of the Church. I flatter myself you have heard more than is really true. I had the honour of transmitting to you, Sir, a copy of these alterations, adopted by a Convention held in this state, Sept., '85: no others have been since added, except the Psalms. The gentlemen of the Charitable Society would think themselves honoured with your company at their annual festival; but I cannot feel myself at liberty to promise a recessional from our present mode of carrying on the service, as I apprehend it would be attended with great convulsions in our Church. And if you will indulge me in the statement of a few facts relating to those alterations we have really made, and the grounds upon which they were adopted, you will be the better able to judge how far our conduct has been reprehensible



In the year 1785, I think in the month of June or July, there being then but four Clergymen of the Episcopal Church in the three states of Rhode Island, Massachusetts and New Hampshire, and there being in those states eighteen or twenty Churches, three of the Clergymen of Massachusetts thought it advisable to invite a Convention of all the Churches to consult upon some plan for maintaining uniformity in Divine Worship, and adopting such other measures as might tend to the union and prosperity of the Episcopal Church. There being but four Clergymen, and so many Churches without, it was absolutely necessary to call in the Wardens and delegates from those Churches who had no Clergymen. This Convention was proposed to be held on Sept. 7, 1785. In the mean time, being informed that the Bishop of Connecticut proposed to meet his Clergy in Convocation, on August 3, in that year, I was requested by my brethren in the ministry, and the wardens and vestry, to attend that meeting, in order to learn what proceedings that body would take, that the proposed Convention in this state might be able to act in unison with them. The attention and politeness I received from yourself, Sir, and the Clergy of your diocese, demand my grateful acknowledgments. I had the honour of a seat in the first Convention ever held in America. Upon discussing the subject of some alterations in the Liturgy of the Church, it was proposed and agreed to, to choose a committee to attend the Bishop, to propose such alterations as should be thought necessary, and to report them to the next meeting of the Convocation. Having the honour of being named on that committee, in conjunction with Rev'd Mess'r Jarvis and Bowdoin, you will recollect, Sir, that we spent Friday and Saturday in that week upon this subject, and that most, if not all the proposed alterations were such as we were under obligations to you for, or such as you readily agreed to. These proposed alterations were to be reported to the next meeting of your Convocation, and by your express desire, to the Convention that was to meet in this town the following month, and were, I think, transmitted by you to the Rev'd Dr. Smith, of Maryland, to be communicated to the Convention to be held at Philadelphia, in the month of October. The substitutes for the state prayers were to be immediately recommended to the Churches of Connecticut; and your injunction was received and adopted, with the alteration of one single word by our Convention. The other proposed alterations were also agreed to, and were to be sent to all the Churches in those states for their ratification. In our peculiar situation, without a Bishop, and most of our Churches without a Clergyman, what other mode could we devise? Till then I had not made, and did not think myself at liberty to make, any alterations, even in the state prayers, otherwise than by omitting the prayers for the King, &c. Give me leave, R't Rev'd Sir, to ask what other mode we could have devised, in our peculiar situation, without a Bishop, and most of our Churches without a Clergyman? As we could not proceed in the most regular way of having our Liturgy altered by a Bishop, we thought we had taken the next most regular step, that of

gaining the consent of a neighbouring Bishop, who, we were led to suppose, would enjoin the same in his Diocese. We kept our Convention under adjournments till July following, in order to see what would take effect in Connecticut, and at the Southward. The Convention held in Philadelphia, in October, went more thoroughly into alterations than we had proposed, which terminated in reprinting the Prayer Book. The Churches in Connecticut, taking the alarm at the proceedings of the Philadelphia Convention, began to think it best not to start from the old ground; and, if I am rightly informed, sent memorials to the Bishop in Convocation, not to accede to any alterations in the Liturgy, further than the substitute for the state prayers. When our Convention met in July, by adjournment, we found that we were left by our brethren in Connecticut—that they thought it not advisable to make any alterations. The Convention at the Southward, though they acceded to some of our alterations, had gone much further, and did not adopt the substitute for the state prayers; and the Churches in this and the neighbouring states had readily come in to our proposed alterations, as they had signified to the Convention, one only excepted: what was there, in the power of the Convention, then left to do, to preserve a uniformity? For my own part I was nonplussed—we found we missed our object, and the only thing left to our choice was, to leave it to the option of the several Churches to adopt the new alterations, or continue the old Liturgy, as should be most agreeable.

My Church chose the alterations, and on the first Sunday in August, 1786, they were introduced, and have been strictly adhered to ever since. With those alterations suggested by yourself, and adopted by this Convention, it was judged best by some of our Church, to take the Psalms as selected by the Convention at Philadelphia. The reasons adduced for this procedure were, the great length of the morning service, which the reading the Psalms thus selected would considerably shorten, and that certain passages, which were peculiar to the state of the Jewish Church, and in particular those called the cursing Psalms, and not so well adapted to worship under the Christian dispensation, were omitted.

This, Sir, being the true state of facts, you will be able to judge how far we have acted irregularly, and whether you can with propriety visit us under these circumstances. I am not, for my own part, so much attached to our alterations, as to be unwilling to part with them, save in two instances: I mean the omission of the Athanasiian Creed, and the frequent repetition of the Lord's Prayer. To return to these I should feel a reluctance; but still would be willing to sacrifice my own sentiments to the general good.

I am at the same time confident that, should I attempt it, it would cause a convulsion in my Church, [such] as would go near to its total destruction. And sure I am that is an event you would not wish to see take place. But let us suppose it might be effected without this risque. Will our returning whence we have departed produce a uniformity through these states? If this was probable, I should most



surely advise it. You value us in this state at much too high a rate, by supposing that our joining either side will bring about the desired uniformity. The Church is incon siderable here, compared with what it is in yours or the Southern States. And would not our returning, without producing the intended end, discover an instability and fondness for change, that would be greatly prejudicial to the welfare of the Churches? This I will venture to assert, that when the several Bishops in America have agreed upon a uniform Liturgy, that it will be adopted by the Churches in this state.

Thus, R't Rev'd Sir, I have taken the liberty to lay before you this statement of facts, and the probable consequences of our compliance with what you wish; and however mistaken I may be, I have endeavoured to do it, with all that respect due to your character and office. Your known goodness and candour will excuse me if my pen has let any thing slip that is improper, for I assure you it was not intended.

I can only now add, Sir, that the gentlemen of the Charitable Society, and particularly myself, would think ourselves honoured with your company at the annual festival, and highly favoured by your preaching to them on that day, (and I will add, on the Sunday preceding, if you can make it convenient;) but at the same time they cannot authorize me to promise a recession from our present mode of performing the service, as they are apprehensive that such a measure would especially at the present time, when the Episcopal Church is peculiarly situated, tend to create divisions and parties among ourselves.

A committee of the Society was chosen at the last yearly meeting, to appoint some other gentleman to preach, in case you should not accept the invitation. You will, therefore, please to let me know, as soon as convenient, the result of your determination,

And believe me to be, with all possible respect and esteem,

R't Rev'd Sir, your most obedient,

And very humble Servant,

S. PARKER.\*

[*Bishop Seabury to Rev. Mr. Parker.*]

*February 13, 1789.*

It was not my design to excite any resentment, or reate any coolness, and I hope I have not done so. Indeed I have no suspicion of it from any expression in your letter. But I could not help observing that it was written with more formality than you used to write. Notwithstanding the statement of matters in it, I cannot help thinking you have been too hasty in adopting the alterations as you have done—that it has rendered a union among the Churches the more difficult, and clouded the small prospect of uniformity, which gave any encouragement to aim at it. That some of our Clergy have been too backward in accommodating the service of the Church to the state, or rather the temper of the country, I will not deny; I have more than once told them so. But errors may be committed through haste, as well as by delay. I am far from ascribing ill designs to you, or to any one who acted with you: but you must forgive me if I repeat it—such alterations as have been made are unprecedented in the Episcopal Church, without the concurrence of your proper Bishop. Forgive me, too, if I say, I did not flatter myself with having any steps taken in returning to the old service for my sake. I have been too long acquainted with my own unimportance, to expect it. But I did and do wish to have as great a uniformity as possible among our Churches; and I was grieved at a measure which I thought impeded so good a work. I never thought there was any heterodoxy in the Southern Prayer Book: but I do think the true doctrine is left too unguarded, and that the offices are, some of them, lowered to such a degree, that they will, in a great measure, lose their influence.\*

It was not long after the return of Bishop Seabury from his visit to the Eastward, that the zealous Mr. Leaming, of Stratford, renewed his correspondence with the Bishop of Pennsylvania. It is an interesting letter, indicating as it does, not only the same obstacle to union that had hindered it from the first, but in its reference, also, to a valuable little work published by the Rector of Stratford, attesting the zeal of this worthy old Missionary, in striving to stem the tide of infidelity and irreligion, then coming in upon the land.

[*The Rev. Jeremiah Leaming to Bishop White.*]

*Stratford, June 16th, 1788.*

My Rev. and dear Sir:

I have received your kind and obliging letter, dated the 10th of last February, and I should have answered it before this time, but have waited to hear how the affair turned out, after the Convention in Virginia, with Dr. Griffith

\* From the original draft, preserved among the Bishop Parker Papers.

\* From Bishop Seabury's Letter Book.



As to the affair upon which our correspondence commenced, it appears to me, that the union of the Churches is, at present, a matter that cannot be effected. I was in hopes to see it accomplished soon after your return from England. But you inform me some object, and will have nothing to do with the Scotch Succession. Dr. P—y\* is at the bottom of the plan. He has contrived it to make this country all *Unitarians*; for, to accomplish that, he must demolish the Church in these States. However, if we do not lend him a helping hand, he cannot do it. The Church will never fall, unless it is pulled down by her own members.

Perhaps you will say, you cannot think there is any such scheme on foot. It will not be long before you will find that what I have told you is fact. The Presbyterians are employed by \_\_\_\_\_ to fill all the Southern States with their sort of Ministers, before the Church is supplied with Episcopal Clergymen. Where people have no principles about the nature of a Christian Church, a man ordained by the Laity is as good as any. And a man who professes to believe no creed, but only this, that he believes not in any creed, is as good a Christian as any man can be. By this scheme the Unitarian doctrine is to take place. In order to preserve the Church, the members should be vigilant, lest the foundation should be undermined by clandestine enemies. If true Christianity is not preserved by the Episcopal Church, it will soon take its flight from these States, for Unitarians will be the whole.

In order that the common people, members of the Church in this state, might understand the nature of the Christian Church, and some of its leading doctrines, I have lately published a small treatise upon various subjects, a copy of which I now send you. This I should not have presumed to do, if you had not in a familiar manner expressed your desire that I would communicate to you any matters that might turn up with regard to our Church.

If you should, upon the reading of it, approve what I have advanced, I should be glad to know if reprinting of it would be of any advantage to the people of your State, who are under your care. If we desire to preserve the Church, we must acquaint the people for what end the Church was appointed, and what the doctrines of a Christian Church are, in order that they may understand them.

Thus I have expressed my sentiments freely, and perhaps have been too open. But this must be my apology: in love I have done it, and in love I hope it may be received.

I am, with every sentiment of esteem and regard, Right Rev. Sir,  
Your sincere friend and very humble Servant,  
**JEREMIAH LEARNING.**†

Right Rev. Bishop White.

It was from Massachusetts that the proposition tending to unite the divergent lines of Episcopacy finally came. In a letter, the date of which, other than the year, the good Bishop, in the hurry and labor of a wearisome correspondence, forgot to append, the following language is used:

\* Dr. Priestley.  
† From the Bishop White Correspondence.

[*Bishop White to Mr. Parker.*]

*Philadelphia, 1788.*

Rev'd and dear Sir:

— Give me leave to take y<sup>e</sup> opportunity of asking whether our brethren of Massachusetts are determined still to keep at a distance from us, or whether they will meet us in Convention next July? If there are any matters in which we do not think exactly alike, you may rely on it that there is an accommodating spirit on our part. If y<sup>e</sup> same should not be found on theirs, also; much more, if there should continue a backwardness even to confer with us; it is evident we shall never build up one respectable Church, pervading y<sup>e</sup> United States; and consequently shall never be so flourishing as some other religious societies who will accomplish that object.

We miss your society in another point of view. Of y<sup>e</sup> Southern States it is evident that y<sup>e</sup> Church is not sufficiently numerous, in some of them, to encourage their choosing a Bishop; while, in others, there are very particular circumstances preventing such a measure: so that even should Dr. Griffith repair to England for consecration, y<sup>e</sup> business would be imperfect, unless there were at least a fourth ready against his return: and we suppose here, that y<sup>e</sup> respectability of y<sup>e</sup> Church in Massachusetts would warrant our looking to them in this business.

I have formerly expressed to you another reason for my wishing you with us; and y<sup>e</sup> reason still exists: y<sup>e</sup> effecting of a junction with our brethren of Connecticut.

It must be considered by all as a surprising instance of negligence in our Church; her not availing herself of y<sup>e</sup> present opportunity of obtaining y<sup>e</sup> entire and independent possession of that Episcopacy which she had so long complained of y<sup>e</sup> want of. Our brethren in Virginia are no doubt most to blame. But when their indifference in y<sup>e</sup> case of Dr. Griffith had shown that there was no dependence from them, it should have been taken up elsewhere. The only excuse is what I have already stated—y<sup>e</sup> smallness of our communion in some states, and very particular circumstances in others. —

I can only add further at present, that I remain

Your affectionate Brother,

WM: WHITE.\*

This letter was a great advance toward the union so ardently desired by the Churchmen of the North. It was doubtless communicated to the Bishop of Connecticut, whose criticism upon the propositions it contains we have in a letter of his addressed to Mr. Parker. This letter we give below:

\* From the Bishop Parker Correspondence.



[*Bishop Seabury to the Rev. Mr. Parker.*]

December 16, 1788.

Rev'd and dear Sir:

I intended to have written to you more particularly concerning a union with the Southern Churches; but I am obliged to go out of town for two or three days, and shall not be back in time for the post. I can now only observe, that as it appears to me, all the difficulty lies with those Churches, and not with us in Connecticut. I have several times proposed and urged a union. It has been received and treated, I think, coldly. And yet I have received several letters urging such a union on me, as though I was the only person who opposed it. This is not fair. I am ready to treat of and settle the terms of union on any proper notice. But Bishops W. and P. must bear their part in it, actively, as well as myself; and we must come into the union on even terms, and not as underlings. —

Your affectionate, humble servant,

SAMUEL CONNECT. \*

The following month Mr. Parker replied to the letter addressed to him by the Bishop of Pennsylvania. It is a long and able discussion of the matter, and its temperate and conclusive arguments must have carried conviction with them.

[*The Rev. Mr. Parker to Bishop White.*]

Boston, January 20th, 1789

Right Rev. Sir:

I was honoured sometime last month with your letter, which being without date leaves me uncertain how long it was on its passage, nor could I find out the bearer. I have been waiting some weeks for an opportunity to send to Philadelphia by a private hand, otherwise should have been more punctual in acknowledging the receipt of yours.

You ask, Sir, "whether your brethren of Massachusetts are determined still to keep at a distance from you?" I am quite at a loss how to answer the question. True it is that the Churches in Massachusetts have at present more the resemblance of Independent congregations than of Episcopal Churches, having one common centre of union and communion. There are but six Episcopal Clergymen in the state: two of these have received Orders since the Revolution; one from the other from Bishop Seabury; two of the other four are so lax in their principles of Episcopal Government, that I rather think them averse to uniting under any common head. The Churches are without funds, and the Clergy supported by voluntary contributions, and most of them so small and poor as to afford their ministers but slender support. This being the case, your supposition that the respectability of the Church of Massachusetts would warrant your looking to them to complete the number of Bishops

in the English line, is not, you will readily perceive, well founded. Greater difficulties would arise in this matter than a stranger would imagine; so great, indeed, that I despair of ever seeing it effected here.

If there is anything in the power of the clergy here that could effect a reconciliation between the Church of Connecticut and Philadelphia, it will, I am sure, be embraced with cheerfulness. Something I hope will be attempted in the spring. It appears to me that a union might take place, even if the constitutions of government and the Liturgy varied a little in the different States. An absolute uniformity of government and worship, perhaps, will never take place under a Republican form of civil government, and where there is such a variety of sentiments in religious matters. Still I conceive we may become so far united as to be one Church, agreeing in the general principles of discipline and worship.

The late alteration that has taken place in the political principles of the Non-jurors in Scotland, their being no longer entitled to that name, I should suppose will remove one bar to a reconciliation with Bishop Seabury. If our brethren in Connecticut are so tenacious of the rights of the Clergy, as not to be willing to yield any part of Church government to the Laity, why need that be an impediment to an union with those in offices pertaining to the Episcopal chair, who think the Laity are entitled to a share of the government? For my own part, I am not of opinion that the Church of England is entirely free from Lay government, and I am still more of the opinion that a Church existing under such constitutions of civil government as are adopted in the United States, especially where it has no funds of its own to support its officers, can never flourish without yielding to the Laity who hold the purse-strings, a share in the government.

This, however, in my mind, is the greatest obstacle to a union with our brethren in Connecticut. It is in vain to dispute which form comes nearest to the primitive practice. The question is, which is most expedient under our present circumstances? They are doubtless too rigid in their sentiments, at least for the latitude of America, and must finally be obliged to relax a little. They think, on the other hand, that your Constitution is to democratical for Episcopal government, and especially in permitting the Laity to sit as judges at the trial of a Bishop, and to have a voice in deposing him. Bishop Seabury in a letter to me last month, has these words: "All the difficulty in effecting a union lies with the Southern Churches, and not with us in Connecticut. I have several times proposed and urged a union, it has been received and treated, I think, coldly. And yet I have received several letters urging such an union on me, as though I was the only person who opposed it; this is not fair. I am ready to treat of and settle the terms of union, on any proper notice; but Bishops White and Provoost must bear their part in it, actively as well as myself, and we must come into the union on even terms." Here certainly appears a disposition to unity; where, then, is the impediment?

I have lately heard that some proposals have been made by the Convocation at New York for a reconciliation. What they are, if any such have been made, I am not yet able to learn. I heartily wish that we were one body, and the Church in every state completely organized. Nothing on my part shall be wanting to effect this desirable end. If my meeting you in Convention next July would have any tendency to bring this to pass, I would willingly accept your kind invitation, and would endeavor to come properly authorized to accede to any proper terms of accommodation. In the mean time, I could wish to know if any general principles are agreed upon which it is supposed the opposite parties will accede to, and which would be the basis of the union. If some preliminaries of this kind were previously settled, it would much facilitate the business, and afford a more pleasing prospect of success.

\* From the original letter among the Bishop Parker Correspondence.



Any communications of this kind you can find leisure to make will be most gratefully received by  
Your most obedient and very humble Servant,  
**S. PARKER.\***

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Right Rev. Bishop White.

Strange it is, but true, that even at this late day, Bishop Provost was still implacable. His own Convention, much to his annoyance, as we shall see, had taken measures looking to a union. He had himself declined acting on the absurd proposition of the Virginia Convention, that, in connection with Bishop White, he should proceed to the consecration of Dr. Griffith to the Episcopate of Virginia, without waiting the completion of the canonical number of Consecrators. But in his deep-seated dislike of Bishop Seabury, even in the midst of the presages of the much-desired union, which all his efforts could not prevent, he thus wrote to Bishop White :

[*Bishop Provost to Bishop White.*]

Right Reverend and dear Sir:

— The members of the Committee of Correspondence in this state will not be able to meet together till the adjournment of our Legislature, which it is expected will take place in a few days. There is no doubt but that Dr. Smith's proposal will be approved of by them, except as to Connecticut. An invitation to the Church in that state to meet us in General Convention, I conceive to be neither necessary nor proper—not necessary, because I am informed that they have already appointed two persons to attend the next General Convention, without our invitation—not proper, because it is so publicly known that they have adopted a form of Church government which renders them inadmissible as members of the Convention or union. —

Your affectionate Brother,  
**SAM'L PROVOOST.†**

*New York, February 24, 1789.*

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Without waiting for the receipt of Mr. Parker's reply, Bishop White addressed a cordial invitation to Bishop Seabury and the Connecticut Church, to send representatives to the coming Con-

\* From the Bishop White Correspondence.

† Ibid.

vention in Philadelphia, on terms honorable to both parties. This overture was met in the kindly spirit which prompted it, and a hurried note from the good Bishop of Connecticut to Mr. Parker tells the result to one who, perhaps, more than any other, had been made the instrument of healing the divisions of the American Church. To this brief note we add a longer communication from the excellent Mr. Leaming, and then proceed to give, in full, Bishop Seabury's letters to Bishop White and Dr. William Smith.

[*Bishop Seabury to the Rev. Mr. Parker.*]

*April 10th, 1789.*

Rev'd and dear Sir:

— I believe we shall send two Clergymen to the Philadelphia Convention, to see whether a union can be effected. If it fail, the point I believe will here be altogether given up.

I am, Rev. Sir, your affect. Bro'r and Serv't,  
**SAMUEL, Bp. Connect.\***

[*The Rev. Mr. Leaming to Bishop White.*]

*Stratford, June 9, 1789.*

Rev'd and dear Sir:

The circumstances of my family have prevented my attendance upon the two last Conventions in this state; but I hear Bishop Seabury had a letter from you, in which You observed that you had received a letter from me and had answered it; but as you heard nothing from me, supposed it had miscarried. You were right in that conclusion, for that letter hath not come to hand.

I am unacquainted with the subject of your letter to Bishop Seabury; but report says there was something in it concerning the union of the Churches—which thing I most reverently wish might take place upon that plan that we may worship God according to our consciences.

I have no doubt that such an event would be agreeable to Bishop Seabury, and to all the Clergy of this state, and to the Church Universal.

I cannot conceive the reason why you should apply to the Bishops of England to consecrate a Bishop for these States, when we have three Bishops in them already. It appears to me we ought to be united, in order that the line of succession of the English and Scotch Bishops *might unite in America*, as they were derived from the same line originally.

Bishop Seabury has twenty Clergymen in this state, and a very respectable body of people under their care, who are true sons of the

\* From the Bishop Parker Correspondence.



Church ; and if any state should send to the English Bishops to consecrate a Bishop, it would cast such a face upon affairs, as would exclude all possibility of a union : for such a measure would not be adopted, unless they designed to keep up a separation from us. We shall do every thing in our power for a union, that is consistent with prudence, benevolence and religion. More than this no one can expect.

I am not able to see why there may not be a general union, although we did not agree in every little circumstance. I suppose you agree with us in all Articles of Faith. Although you have cast out two of our creeds, I imagine you do not mean to deny the Divinity of our blessed Lord : for if we are ever justified, it must be by the merits of Christ, and no created being can do any thing by merit for another. All he can do is only to act up to the dignity of his nature ; and God has a right to all this, because He gave all the ability. I do not wish this letter to be laid before the General Convention : but if you think proper, I should have no objection to its being seen by some Gentlemen of candour, that wish a union of this Church with yours.

I am your most obedient, humble Servant,  
JEREMIAH LEAMING.\*

[*Bishop Seabury to Right Rev. Dr. White, Philadelphia.*]

New London, June 29th, 1789.

Right Rev. and dear Sir :

Your favour of December 9th, 1788, came safely to me, though not till the middle of February. I heartily thank you for it, and for the sentiments of candor and Christian unity it contains, and beg you to believe that nothing on my part shall be wanting to keep up a friendly intercourse, and the nearest possible connection with you, and with all the Churches in the United States, that our different situations can permit.

That your letter has not been sooner attended to has not been owing to dis respect or negligence. I was unwilling to reply to the great and interesting subject of union between the Church of Connecticut and the Southern Churches, merely on the dictates of my own judgment ; and as we were about to call a Convention of Lay delegates from our several congregations, to provide for the support of their Bishop, and to consider of the practicability of instituting an Episcopal Academy in this state, it was thought best that the point of sending Lay delegates to the General Convention should come fairly before them. The annual Convocation of our Clergy was also to meet in June, and I determined to take their sentiments on the subject of sending some of their body to your Convention.

When the matter was proposed to the Lay Convention, after some conversation, they declined every interference in Church government, or in reformation of Liturgies. They supposed the government of the Church to be fixed, and that they had no right to alter it by introducing a new power into it. They hoped the old Liturgy would be retained, with little alteration ; and these mat

\* From the Bishop White Correspondence.

ters, they thought, belonged to the Bishops and Clergy, and not to them. They therefore could send no delegates, though they wished for unity among the Churches, and for uniformity of worship ; but could not see why these great objects could not be better secured on the old ground than on the new ground that had been taken with you.

The Clergy supposed that, in your Constitution, any representation from them would be inadmissible without Lay delegates, nor could they submit to offer themselves to make a part of any meeting where the authority of their Bishop had been disputed by one Bishop, and probably by his influence, by a number of others who were to compose that meeting. They, therefore, must consider themselves as excluded, till that point shall be settled to their satisfaction, which they hope will be done by your Convention.

For my own part, gladly would I contribute to the union and uniformity of all our Churches ; but while Bishop Provoost disputes the validity of my consecration, I can take no step towards the accomplishment of so great and desirable an object. This point, I take it, is now in such a state that it must be settled, either by your Convention, or by an appeal to the good sense of the Christian world. But as this is a subject in which I am personally concerned, I shall refrain from any remarks upon it, hoping that the candour and good sense of your Convention will render the future mention of it altogether unnecessary.

You mention the necessity of having your succession completed from England, both as it is the choice of your Churches, and in consequence of implied obligations you are under in England. I have no right to dictate to you on this point. There can, however, be no harm in wishing it were otherwise. Nothing would tend so much to the unity and uniformity of our Churches, as the three Bishops now in the States joining in the consecration of a fourth. I could say much on this subject, but should I do so, it may be supposed to proceed from interested views. I shall therefore leave it to your own good sense, only hoping you and the Convention will deliberately consider whether the implied obligations in England, and the wishes of your Churches be so strong that they must not give way to the prospect of securing the peace and unity of the Church.

The grand objection in Connecticut to the power of Lay delegates in your Constitution, is their making part of a judicial Consistory for the trial and deposition of Clergymen. This appears to us to be a new power, utterly unknown in all Episcopal Churches, and inconsistent with their Constitution. That it should be given up, we do not expect; power, we know, is not easily relinquished. We think, however, it ought to be given up ; and that it will be a source of oppression, and that it will operate as a clog on the due execution of ecclesiastical authority. If a Bishop with his Clergy are not thought competent to censure or depose a disorderly brother, or not to have sufficient principle to do it, they are unfit for their stations. It is, however, a presumption that cannot be made, and therefore can be no ground of action.

If the power with which your Constitution invests Lay delegates is conformable to the sentiments of *some of our best writers*, I confess I am unacquainted with them ; and as I profess myself to be always open to conviction and information, I should be glad to know what writers I am to apply for that purpose. And as to the principles which have governed in the *English Church*, I have always understood that the Liturgy and Canons and Articles were settled and agreed upon by the Convocation, and were then, by Act of Parliament, made part of the English Constitution. I know not that the Laiy had anything further to do with it.

With regard to Massachusetts and Rhode Island, I never understood your Constitution has been adopted in either of them. Mr. Parker, in Boston, and



I suppose the other congregation there, adopted your Liturgy with but little variation; but I know not that it was done elsewhere. And an attempt to introduce it into Newport, I speak my own opinion, has laid the foundation of such dissensions in that congregation as, I fear, will long continue.

Was it not that it would run this letter to an unreasonable length, I would take the liberty to mention at large the objections that have been made to the Prayer Book published at Philadelphia. I will confine myself to a few, and even these I should not mention but from a hope they will be obviated by your Convention. The mutilating the Psalms is supposed to be an unwarrantable liberty, and such as was never before taken with Holy Scriptures by any Church. It destroys that beautiful chain of Prophecy that runs through them, and turns their application from Messiah and the Church to the temporal state and concerns of individuals. By discarding the word Absolution, and making no mention of Regeneration in Baptism, you appear to give up those points, and to open the door to error and delusion. The excluding of the Nicene and Athanasian Creed has alarmed y<sup>e</sup> steady friends of our Church, lest y<sup>e</sup> doctrine of Christ's divinity should go out with them. If the doctrine of those Creeds be offensive, we are sorry for it, and shall hold ourselves so much more bound to retain them. If what are called the damnatory clauses in the latter be the objection, cannot those clauses be supported by Scripture? Whether they can or cannot, why not discard those clauses, and retain the doctrinal part of the Creed? The leaving out the *descent into Hell* from the Apostles' Creed seems to be of dangerous consequence. Have we a right to alter the analogy of faith handed down to us by the Holy Catholic Church? And if we do alter it, how will it appear that we are the same Church which subsisted in primitive times? The article of the *descent*, I suppose, was put into the Creed to ascerain Christ's perfect humanity, that he had a human soul, in opposition to those heretics who denied it, and affirmed that his body was actuuated by the divinity. For if when he died, and his body was laid in the grave his soul went to the receptacle of departed spirits, then he had a human soul as well as body, and was very and perfect man. The Apostles' Creed seems to have been the Creed of the Western Church; the Nicene of the Eastern; and the Athanasian, to be designed to ascertain the Catholic doctrine of the Trinity, against all opposers. And it always appeared to me, that the design of the Church of England, in retaining the three Creeds, was to show that she did retain the analogy of the Catholic faith, in common with the Eastern and Western Church, and in opposition to those who denied the Trinity of persons in the Unity of the Divine Essence. Why any departure should be made from this good and pious example I am yet to seek.

There seems in your book a dissonance between the Offices of Baptism and Confirmation. In the latter there is a renewal of a vow, which in the former does not appear to have been explicitly made. Something of the same discordance appears in the Catechism.

Our regard for primitive practice makes us exceedingly grieved that you have not absolutely retained the sign of the Cross in Baptism. When I consider the practice of the ancient Church, before Paganity had a being, I cannot think the Church of England justifiable in giving up the sign of the Cross, where it was retained by the first Prayer Book of Edward the VI. Her motive may have been good; but good motives will not justify wrong actions. The concessions she has made in giving up several primitive, and I suppose apostolical usages, to gratify the humours of fault-finding men, shows the inefficacy of such a conduct. She has learned wisdom from her experiences. Why should not we also take a lesson in her school? If the humour be pursued of giving up points on every demand, in fifty years we shall scarce have the name of Christianity left. For God's sake, my dear Sir, let us remember that it is the particular

business of the Bishops of Christ's Church to preserve it pure and undefiled, in faith and practice, according to the model left by apostolic practice. And may God give you grace and courage to act accordingly!

In your Burial Office, the hope of a future resurrection to eternal life is too faintly expressed, and the acknowledgement of an intermediate state, between death and the resurrection, seems to be entirely thrown out; though, that this was a catholic, primitive and apostolical doctrine, will be denied by none who attend to this point.

The articles seem to be altered to little purpose. The doctrines are neither more clearly expressed nor better guarded; nor are the objections to the old articles obviated. And, indeed, this seems to have been the case with several other alterations; they appear to have been made for alteration's sake, and at least have not mended the matter they aimed at.

That the most exceptionable part of the English book is the Communion Office may be proved by a number of very respectable names among her Clergy. The grand fault in that office is the deficiency of a more formal oblation of the elements, and of the invocation of the Holy Ghost to sanctify and bless them. The Consecration is made to consist merely in the Priest's laying his hands on the elements and pronouncing, "*This is my body*," &c., which words are not consecration at all, nor were they addressed by Christ to the Father, but were declarative to the Apostles. This is so exactly symbolizing with the Church of Rome in an error; an error, too, on which the absurdity of Transubstantiation is built, that nothing but having fallen into the same error themselves, could have prevented the enemies of the Church from casting it in her teeth. The efficacy of Baptism, of Confirmation, of Orders, is ascribed to the Holy Ghost, and His energy is implored for that purpose; and why He should not be invoked in the consecration of the Eucharist, especially as all the old Liturgies are full to the point, I cannot conceive. It is much easier to account for the alterations of the first Liturgy of Edward the VI, than to justify them; and as I have been told there is a vote on the minutes of your Convention, anno. 1786, I believe, for the revision of this matter, I hope it will be taken up, and that God will raise up some able and worthy advocate for this primitive practice, and make you and the Convention the instruments of restoring it to His Church in America. It would do you more honor in the world, and contribute more to the union of the Churches than any other alterations you can make, and would restore the Holy Eucharist to its ancient dignity and efficacy.

I shall close this letter with renewing a former proposal for union and uniformity, viz: that You and Bishop Provoost, with as many proctors from the Clergy as shall be thought necessary, meet me with an equal number of proctors from Connecticut. We should then be on equal ground, on which ground only, I presume, you would wish to stand, and I doubt not everything might be settled to mutual satisfaction, without the preposterous method of ascertaining doctrines, &c., &c., by a majority of votes.

Hoping that all obstructions may be removed by your Convention, and beseeching Almighty God to direct us in the great work of establishing and building up His Church in peace and unity, truth, and charity, and purity,

I remain, with great regard and esteem, your affectionate

SAMUEL, Bp. Connect.

I presume you will lay this letter before the Convention, and I have to request that I may be informed of their proceedings, as soon as convenient, as all our proceedings will be suspended till then or, at least, till November.

The remarks on Your Prayer Book are the principal ones I have heard made. They are here repeated from memory, and I have not your Book at hand with which to compare them.



I observe you mention that the authority of Lay delegates in your Constitution is misunderstood. We shall be glad to be better informed, and shall not pertinaciously persist in any unfair constructions, when they are fairly pointed out to us. That the assent of the Laity should be given to the laws which affect them equally with the Clergy, I think is right, and I believe will be disputed no where, and the rights of the Laity we have no disposition to invade.\*

[*Bishop Seabury to the Rev. Dr. Wm. Smith.*]

*New London, July 23, '89.*

The wish of my heart, and the wish of the Clergy and of the Church people of this state, would certainly have carried me, and some of the Clergy, to your General Convention, had we conceived we could have done it with propriety. The ground on which Bishop P. disputes the validity of the Scotch Episcopal succession can best be explained by himself: I know not what it is. And the ground on which the Letters of Orders were called for from every Clergyman, in a former Convention at Philadelphia—if I have been rightly informed—in order to make a distinction between English and Scotch ordinations, they can best explain who were concerned in it. As I know not precisely how this matter ended, I shall say no more about it. But while this matter stands as it does, and there is a Resolve on the minutes of the New York Convention strongly reflecting on Bishop Seabury's Episcopal character—while by your own Constitution no representation of Clergymen can be admitted without Lay delegates; and no Church can be taken into your union without adopting your whole plan, I leave you to say whether it would be right for me, or for my Clergy, to offer ourselves at a Convention where we could be admitted only in courtesy? Should we feel ourselves at home? or, as being on an equal footing with the other ministers?

The necessity of a union of all the Churches, and the disadvantages of the present disunion, we feel and lament equally with you: and I agree with you, that there may be a strong and efficacious union between Churches where the usages are different. I see not why it may not be so in this case, as soon as you have removed those obstructions which, while they remain, must prevent all possibility of uniting.

My joining with Bishops W. and P. in consecrating a fourth Bishop, was some time ago proposed to Bishop W., and by him declined. His noncompliance has had a bad effect here. It has raised a jealousy of attempting an undue superiority over the Church of Connecticut, which, as it at present consists of nineteen Clergymen, in full orders, and more than 20,000 people, they suppose as respectable as the Church in any state in the Union.

Before I wrote to Bishop White I took the most deliberate pains to

obtain the sentiments of both Clergy and Laity; and I should not now think myself at liberty to act contrary to their sentiments, even did not my own coincide with theirs. I have, however, the strongest hope that all difficulties will be removed by your Convention—that the Connecticut Episcopacy will be explicitly acknowledged, and that Church enabled to join in union with you, without giving up her own independency.

A great deal, my dear sir, will depend on the part you now act. The dread of alterations in the Liturgy here arises from the observation, that every review of the Liturgy has set the offices of the Church lower, and departed further from primitive practice and simplicity. The book you published was a remarkable instance of depreciating the offices, and we hope to see it remedied. To enter into particulars, after what I have written to Bishop W. will be useless. But if a uniformity of worship be aimed at, I know of no other method besides the one I mentioned to Bishop W.—to leave the matter to the Bishops and the Clergy. It is their business; and if your Laity will not consent to it, they interfere out of their sphere. —————\*

At the meeting of the Convention of the Church in the Middle and Southern States, in July, 1789, a letter from the Rev. Samuel Parker, enclosing an invitation from the Clergy of Massachusetts and New Hampshire to the Bishops of Pennsylvania and New York, to unite with the Bishop of Connecticut in the consecration of the Rev. Edward Bass, their Bishop elect, demanded immediate attention. This measure, we are assured by Bishop White, and his testimony is borne out by other authorities, was set on foot by the energetic Parker; and, as appears in the sequel, was not so much intended to bring about Mr. Bass's consecration, as, by the presentation of a case in point, to effect that union which was the desire of the great body of Churchmen throughout the land. The tendency of this measure had not escaped the vigilant eyes of Bishop Provoost in New York, and the attempt was made by the most prominent Layman of Massachusetts, Dudley Atkins Tyng, Esq., to interest the various vestries of Massachusetts and New Hampshire in opposition to Mr. Bass's consecration, on the ground, that none but the Clergy had been permitted to participate in his election. It required the most determined and painstaking effort, on the part of Mr. Parker, to counteract this opposition, to the strength of which he refers in a letter:

\* From the original M.S. preserved among the Bishop White papers. As this letter is mutilated more or less on every page, we have supplied the omissions from the first draft of this paper contained in Bishop Seabury's M.S. Letter-book.



**We shall subsequently give. But by his judicious measures, the growing discontent was allayed, and on the third day of the session the following document was introduced.**

**"An act of the Clergy of Massachusetts and New Hampshire, recommending the Rev. Edward Bass for consecration, was laid before the Convention, by the Right Rev. Dr. White, and is as follows :**

The good providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire Ministry, and affording to many of her communion the benefit of the labours, advice and government of the successors of the Apostles :

We, Presbyters of said Church in the States of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for his goodness in this respect, and with the most ardent love to his Church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted for leading his followers into the ways of truth and holiness, and preserving his Church in the unity of spirit and the bond of peace, to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest Order of the Ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these States, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint the Rev. Edward Bass, a Presbyter of said Church, and Rector to St. Paul's, in Newburyport, to be our Bishop; and we do promise and engage to receive him as such, when canonically consecrated and invested with the apostolic office and powers by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission which, by the laws of Christ, and the constitution of our Church, is due to so important an office.

And we now address the Right Reverend the Bishops in the States of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said Brother, and canonically investing him with the apostolic offices and powers. This request we are induced to make from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment of the communion at large in these States, which will make him a valuable acquisition to the Order, and, we trust, a rich blessing to the Church.

Done at a meeting of the Presbyters whose names are underwritten, held at Salem, in the County of Essex, and Commonwealth of Massachusetts, the fourth day of June, Anno Salutis, 1789.

SAMUEL PARKER, Rector of Trinity Church, Boston.

T. Fitch OLIVER, Rector of St. Michael's Church, Marblehead.

JOHN COUSENS OGDEN, Rector of Queen's Chapel, Portsmouth, N. H.

WILLIAM MONTAGUE, Minister of Christ Church, Boston.

Tillotson BRUNSON, Assistant Minister of Christ Church, Boston.

A true copy. Attest: SAMUEL PARKER.

**At the meeting aforesaid,**

**Voted—That the Rev. Samuel Parker be authorised and empowered to transmit copies of the foregoing Act, to be by him attested, to the Right Reverend the Bishops of Connecticut, New York and Pennsylvania; and that he be our agent to appear at any Convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interests of said Church.**

EDWARD BASS, Chairman.  
A true copy. Attest: SAMUEL PARKER.\*

**Following the presentation of this important document, as we learn from the journals—**

**"A letter was also read from the Right Rev. Dr. Seabury, Bishop of the Church in Connecticut, to the Right Rev. Dr. White, and one from the same gentleman to the Rev. Dr. Smith. Upon reading the said letters, it appearing that Bishop Seabury lay under some misapprehensions concerning an entry in the Minutes of a former Convention, as intending some doubt of the validity of his consecration—**

**Resolved unanimously, That it is the opinion of this Convention, that the consecration of the Right Rev. Dr. Seabury to the Episcopal office is valid.\*\*"**

**On being referred to the committee of the whole, this matter was discussed day by day, until Wednesday, August 30, 1789, when, as appears from the Journal—**

**"The Rev. Dr. Smith, in order to bring the business before them to a conclusion, offered the following resolves :  
'The Committee of the whole, having had under their deliberate consideration the application of the Clergy of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, as their Bishop, do offer to the Convention the following resolute :**

**1st, Resolved, That a complete Order of Bishops, derived as well under the English as the Scots line of Episcopacy, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania; the Right Rev. Samuel Provoost, D. D., Bishop of the said Church in the State of New York, and the Right Rev. Samuel Seabury, D. D., Bishop of the said Church in the State of Connecticut.**

**2d, Resolved, That the said three Bishops are fully competent to every proper act and duty of the Episcopal office and character in these United States,**

\* Journals of the General Convention, Hawks and Perry's reprint, I. pp. 70, 71.



as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church, according to such rules, Canons and institutions as now are, or hereafter may be duly made and ordained by the Church in that case.

*3d. Resolved.* That in Christian charity, as well as of duty, necessity and expediency, the Churches represented in this Convention ought to contribute, in every manner in their power, towards supplying the wants and granting every just and reasonable request of their sister Churches in these States; and therefore,

*4th, Resolved.* That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the States of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop elect of the Churches in the said States; but that before the said Bishops comply with the request aforesaid, it be proposed to the Churches in the New England States to meet the Churches of these States, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the Churches, previous to such consecration.

*5th, Resolved.* That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty.

These resolves were unanimously agreed to as the Report of the Committee.

The Committee having finished the business committed to them, rose and reported to the Convention the above resolves.

On motion of the Rev. Dr. Smith, seconded by Mr. Andrews, this report was unanimously agreed to.<sup>\*\*\*</sup>

The measures thus happily inaugurated are again referred to as the Convention drew near its adjournment, when the following action took place:

“The committee for preparing an address to the Most Rev. Archbishops of Canterbury and York, reported an address, which was read and adopted.

Ordered, that it be engrossed for signing, and that it be signed by the members of the Convention, as their address, and by the President officially.

Ordered, that it be published in the Journal of the adjourned meeting of this Convention.

On motion, Resolved, That the Right Rev. Dr. White, Rev. Dr. Smith, Rev. Dr. Magaw, Hon. Mr. Hopkinson, Mr. T. Coxe, and Mr. Burrows, be a Committee to forward the above-mentioned address; to prepare and forward the necessary answers to the Rev. Mr. Parker and the Clergy of Massachusetts and New Hampshire, respecting their application for the consecration of the Rev. Edward Bass, their Bishop elect; to answer, as far as may be necessary, the Right Rev. Dr. Seabury's letters; to forward the minutes and proceedings of

\* Reprint of the Journals, Hawks and Perry's edition, L 74, 75.

this Convention to the English Archbishops and Bishops; and also to the Right Rev. Dr. Seabury, and to the Eastern and other Churches not included in this Union, to notify to them the time and place to which this Convention should adjourn, and request their attendance at the same, for the good purposes of union and general government; and to call such special meetings of the Convention as may be necessary.\*

Bishop White lost no time in addressing a hurried note to Bishop Seabury, expressing his satisfaction at the prospect of a speedy union, on terms such as could not fail to commend themselves to all right-minded men.

[*Bishop White to Bishop Seabury.]*

*Philadelphia, Aug. 11th, 1789.*

Right Rev. and dear Sir:

My delaying to acknowledge the receipt of your last letter arose from y<sup>e</sup> near meeting of y<sup>e</sup> Convention, to which it had an evident relation. And I now defer it longer, with y<sup>e</sup> expectation of our soon discussing y<sup>e</sup> weighty contents of it more fully and effectually than can be done in correspondence. For I cannot for a moment suppose that you will see cause to decline y<sup>e</sup> unanimous invitation which you will herewith receive from y<sup>e</sup> Convention to their adjourned meeting. However conscious of rectitude in the part I have taken, and which will appear to you from the Journal, I am not without apprehension that it will be misunderstood by a Brother, for whom I entertain a sincere esteem, and with whom I wish to be united in religious labors. I can conscientiously declare that my professed obligations are not supposed, either without due deliberation, or with a desire to create difficulties.<sup>†</sup>

Before I conclude, permit me, Sir, to draw your attention to y<sup>e</sup> case of a Mr. Marsh, a young gentleman born and educated in Connecticut, whom I ordained a Deacon last winter, for y<sup>e</sup> purpose of assisting (as a Curate) a Clergyman of my acquaintance in Maryland, who employed him in y<sup>e</sup> capacity of a Tutor in a large boarding school. Mr. Marsh has lately informed me that some domestic affairs induce his settling in his native country, and that he has y<sup>e</sup> offer of a parochial cure there. My reason for mentioning him to you is, partly to assure you that I believe his title to have been a sincere one, according to his prospects at that time, and partly to testify in his favour, that from y<sup>e</sup> accounts I have received of him from gentlemen in y<sup>e</sup>.

\* Reprinted Journals, I. 86.

† In the original draft of this letter, from which we transcribe it, the following paragraph is here appended: “And if it shall appear from y<sup>e</sup> answer of ye Archbishops, either that I am released from y<sup>e</sup> said obligations, or that they were imaginary, I will join, without delay, in the proposed consecration of Mr. Bass. Further, it is my earnest wish to be relieved from them, that one of these two may appear, and I have so expressed myself in my letter to ye Archishop of Canterbury.”



neighbourhood of his late residence, some of them my friends and near relatives, I believe him to be a deserving young man, and of unblemished morals.

With y<sup>e</sup> agreeable expectation of soon taking you by y<sup>e</sup> hand,  
I am, Right Rev. and dear Sir, your aff. Brother,

W.M. WHITE.\*

P. S. Dr. Smith informs me he expects Bishop Seabury will take a bed at his house. This prevents an invitation to mine, to which I had previously invited Bishop Provoost, and in which I could not accommodate both in a suitable manner, and agreeably to my own wishes. But I shall hope to have much of Bishop Seabury's company at my house, as his convenience shall allow.

The address to the English Prelates we give in full, and add to it the interesting letter from Bishop White to the Archbishop of Canterbury, which accompanied it, prefacing the whole with the brief minutes of the Committee appointed to forward it, which we transcribe from the original M.S. in the hand-writing of Dr. Smith, among the papers of the General Convention.

#### MINUTES OF THE PROCEEDINGS OF THE COMMITTEE.

August 14th, at Mr. Hopkinson's. Present, Right Rev. Dr. White, Dr. Smith, Dr. Magaw, Mr. Hopkinson and Mr. Coxe.

The address to the Archbishops of Canterbury and York, enclosed in a letter from the Committee, accompanied with a private letter from Bishop White, and two copies of the Journal of the Convention were forwarded to New York, to the Hon. Robert Morris, with a request that he would forward the same to England by the first and safest conveyance; Bishop White to have the charge of writing to Mr. Morris.

Agreed that a duplicate of the Address to the Archbishops, and all the accompanying papers, be immediately prepared and sent by Dr. Smith to the Rev. Dr. West, in Baltimore, to be forwarded to England by a ship from that port, which is speedily to sail.

Agreed that the letter to Bishop Seabury with the Journal of Convention, and copy of the address to the Archbishops, be forwarded to the Hon. Samuel Johnson, LL. D., at New York, to be by him sent to Bishop Seabury. Dr. Smith to take the charge of this communication to Bishop Seabury, through the hands of Dr. Johnson.

The letter to the Rev. Dr. Parker, in answer to the application of the Clergy of Massachusetts, respecting the consecration of the Rev. Dr. Bass, accompanied with a copy of the address to the Archbishops, were committed to the care of Mr. Tench Coxe, to be by him forwarded to New York, and from thence through the hands of some of the Massachusetts delegates, to Dr. Parker in Boston.

Dr. White is requested to write to Dr. Parker by post, to notify him that he may soon expect to receive this communication, in the way above directed, and to request Dr. Parker to acknowledge the receipt of the same as soon as possible.

The letter to the Clergy of North Carolina, addressed to the Rev. Mr. Cut-

ting, to be communicated, was committed to the care of Bishop White, to be forwarded by the Rev. Mr. Wilson, lately ordained Presbyter for the Church in that State, or by some other safe and speedy conveyance. The letter to the Clergy of Georgia was committed to the care of Mr. Cox, to be forwarded by water to Savannah.\*

#### AN ADDRESS TO THE MOST REVEREND THE ARCHBISHOPS OF CANTERBURY AND YORK.

Most Venerable and Illustrious Fathers and Prelates:

We, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, impressed with every sentiment of love and veneration, beg leave to embrace this earliest occasion, in General Convention, to offer our warmest, most sincere and grateful acknowledgments to you, and (by your means) to all the venerable Bishops of the Church over which you preside, for the manifold instances of your former condescension to us, and solicitude for our spiritual welfare. But we are more especially called to express our thankfulness for that particular act of your fatherly goodness, whereby we derive, under you, a pure Episcopacy and succession of the ancient Order of Bishops, and are now assembled, through the blessing of God, as a Church duly constituted and organized, with the happy prospect before us of a future full and undisturbed exercise of our holy religion, and its extension to the utmost bounds of this continent, under an ecclesiastical constitution, and a form of worship which we believe to be truly apostolical.

The growing prospect of this happy diffusion of Christianity, and the assurance we can give you, that our Churches are spreading and flourishing throughout these United States, we know, will yield you more solid joy, and be considered as a more ample reward of your goodness to us, than all the praises and expressions of gratitude which the tongues of men can bestow.

It gives us pleasure to assure you, that during the present sitting of our Convention, the utmost harmony has prevailed through all our deliberations; that we continue, as heretofore, most sincerely attached to the faith and doctrine of the Church of England, and not a wish appears to prevail, either among our Clergy or Laity, of ever departing from that Church in any essential article.

The business of most material consequence which hath come before us, at our present meeting, hath been an application from our sister Churches in the Eastern States, expressing their earnest desire of a general union of the whole Episcopal Church in the United States, both in doctrine and discipline; and, as a primary means of such union, praying the assistance of our Bishops in the consecration of a Bishop elect for the states of Massachusetts and New Hampshire. We therefore judge it necessary to accompany this address with the papers which have come before us on that very interesting subject, and of the proceedings we have had therewith, by which you will be enabled to judge concerning the particular delicacy of our situation, and, probably, to relieve us from any difficulties which may be found therein.

The application from the Church in the states of Massachusetts and New Hampshire is in the following words, viz:

The good providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire Ministry, and affording to many of her communion the benefit of the labours, advice, and government of the successors of the Apostles :

\* In the handwriting of Rev. Dr. Wm. Smith, and preserved among the papers of Bishop White.

\* From the Bishop White Correspondence.



We, Presbyters of said Church in the States of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for his goodness in this respect, and with the most ardent love to his Church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted for leading his followers into the ways of truth and holiness, and preserving his Church in the unity of the spirit and in the bond of peace, to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest Order of the Ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these States, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint, the Rev. Edward Bass, a Presbyter of said Church, and Rector of St. Paul's, in Newburyport, to be our Bishop; and we do promise and engage to receive him as such, when canonically consecrated and invested with the apostolic office and powers by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission which, by the laws of Christ, and the Constitution of our Church, is due to so important an office.

And we now address the Right Reverend the Bishops in the states of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said brother, and canonically investing him with the apostolic office and powers. This request we are induced to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisits to so exalted a station, as well as that personal respect and attachment to the communion at large in these States, which will make him a valuable acquisition to the Order, and, we trust, a rich blessing to the Church.

Done at a meeting of the Presbyters whose names are underwritten, held at Salem, in the County of Essex, and Commonwealth of Massachusetts, the fourth day of June, A.D. 1789.

T. FITCH OLIVER, Rector of Trinity Church, Boston.  
JOHN COURSES OGDEN, Rector of Queen's Chapel, Portsmouth, N. H.

WILLIAM MONTAGUE, Minister of Christ Church, Marblehead.

JOHN TILSONSON BRUNSON, Assistant Minister of Christ Church, Boston.

A true copy. Attest: SAMUEL PARKER.

At the meeting aforesaid,

Voted, That the Rev. Samuel Parker be authorized and empowered to transmit copies of the foregoing Act, to be by him attested, to the Right Reverend the Bishops in Connecticut, New York and Pennsylvania; and that he be appointed our agent, to appear at any Convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interests of the said Church.

EDWARD BASS, Chairman.  
A true copy. Attest: SAMUEL PARKER.

This was accompanied with a letter from the Rev. Samuel Parker, the worthy Rector of Trinity Church, Boston, to the Right Rev. Bishop White, dated June 21st, 1789, of which the following is an extract:

"The Clergy here have appointed me their agent, to appear at any Convocation to be held at New York or Pennsylvania; but I fear the situation of my family and parish will not admit of my being absent so long as a journey to Philadelphia would take. When I gave you encouragement that I should at-

tend, I was in expectation of having my parish supplied by some gentlemen from Nova Scotia; but I am now informed they will not be here till some time in August. Having, therefore, no prospect of attending in person at your General Convention next month, I am requested to transmit to you an attested copy of an act of the Clergy of this and the state of New Hampshire, electing the Rev. Edward Bass our Bishop, and requesting the united assistance of the Right Reverend Bishops of Pennsylvania, New York and Connecticut, to invest him with apostolic powers. This act I have now the honour of enclosing, and hope it will reach you before the meeting of your General Convention in July.

"The Clergy of this State are very desirous of seeing an union of the whole Episcopal Church in the United States take place; and it will remain with our brethren at the southward to say, whether this shall be the case or not—whether we shall be an united or divided Church. Some little difference in government may exist in different States, without affecting the essential points of union and communion."

In like spirit, the Right Rev. Dr. Seabury, Bishop of the Church in Connecticut, in his letter to the Rev. Dr. Smith, dated July 23d, writes on the subject of union, etc, as followeth:

"The wish of my heart, and the wish of the Clergy and of the Church people of this State, would certainly have carried me and some of the Clergy to your General Convention, had we conceived we could have attended with propriety. The necessity of an union of all the Churches, and the disadvantages of our present dis-union, we feel and lament equally with you; and I agree with you, that there may be a strong and efficacious union between Churches, where the usages are different. I see not why it may not be so in the present case, as soon as you have removed those obstructions which, while they remain, must prevent all possibility of uniting. The Church of Connecticut consists, at present, of nineteen Clergymen in full orders, and more than twenty thousand people, they suppose, as respectable as the Church in any State in the union."

After the most serious deliberation upon this important business, and cordially joining with our brethren of the Eastern or New England Churches in the desire for union, the following resolves were unanimously adopted in Convention, viz.:

*Resolved*—1st, That a complete Order of Bishops, derived as well under the English as the Scots line of succession, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the state of Pennsylvania; the Right Rev. Samuel Provoost, D. D., Bishop of the said Church in the state of New York; and the Right Rev. Samuel Seabury, D. D., Bishop of said Church in the state of Connecticut.

2d, That the said three Bishops are fully competent to every proper act and duty of the Episcopal office and character in these United States; as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church, according to such canons, rules and institutions as now are, or hereafter may be duly made and ordained by the Church in that case.

3d, That in Christian charity, as well as of duty, necessity and expediency, the Churches represented in this Convention ought to contribute in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister Churches in these States; and, therefore, *Resolved*—4th, That the Right Rev. Dr. White and the Right Rev. Dr. Provost be, and they hereby are requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the states of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop



elect of the Churches in the said States; but that before the said Bishops comply with the request aforesaid, it be proposed to the Churches in the New England States to meet the Churches of these States, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the Churches, previous to such consecration.

5th, That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty.

We have now, most venerable Fathers, submitted to your consideration whatever relates to this important business of union among all our Churches in these United States. It was our original and sincere intention to have obtained three Bishops, at least, immediately consecrated by the Bishops of England, for the seven States comprehended within our present union. But that intention being frustrated through unforeseen circumstances, we could not wish to deny any present assistance, which may be found in our power to give to any of our sister Churches, in that way which may be most acceptable to them, and in its self legal and expedient.

We ardently pray for the continuance of your favour and blessing, and that, as soon as the urgency of other weighty concerns of the Church will allow, we may be favoured with that fatherly advice and direction, which to you may appear most for the glory of God and the prosperity of our Churches, upon the consideration of the foregoing documents and papers.

Done in Convention, this eighth day of August, 1789, and directed to be signed by all the members as the act of their body, and by the President officially.

WILLIAM WHITE, D. D., Bishop of the Protestant Episcopal Church, in the Commonwealth of Pennsylvania, and President of the Convention.

ABRAHAM BEACH, D. D., Assistant Minister of Trinity Church, in the City of New York.  
BENJAMIN MOORE, D. D., Assistant Minister of Trinity Church, in the City of New York.  
MOSES ROGERS, Lay Deputy from New York.  
WILLIAM FRAZER, A. M., Rector of St. Michael's Church, in Trenton, and St. Andrew's Church, in Anwell.

UZAL OGDEN, Rector of Trinity Church, Newark.  
HENRY WADDELL, Rector of the Churches of Shrewsbury and Middleton.  
GEORGE H. SPERER, Rector of St. Peter's Church, Perth Amboy.

JOHN COX,  
SAMUEL OGDEN,  
ROBERT S. JONES,  
Lay Deputies.

SAMUEL MAGAW, D. D., Rector of St. Paul's, Philadelphia, and Vice-Provost of the University.  
ROBERT BLACKWELL, D. D., Senior Assistant Minister of Christ Church and St. Peter's, Philadelphia.  
JOSEPH PRIMORE, Rector of the United Churches of Trinity, St. Thomas' and All Saints.

JOSEPH G. J. BENJ, Assistant Minister of Christ Church and St. Peter's, in Philadelphia.

GERARDUS CLARKSON, }  
TENCH COXE, } Lay Deputies.

FRANCIS HOPKINSON, } Clerical Deputy.  
JOSEPH COWDEN, Clerical Deputy.  
STEPHEN SYKES, Clerical Deputy.  
JAMES SYKES, Lay Deputy.

WILLIAM SMITH, D. D., Provost of the College and Academy of Philadelphia, and Clerical Deputy as late Rector of Chesler Parish, Kent County, Md. And for  
THOMAS JOHN CLAGGETT, Rector of St. Paul's, Prince George's County.  
COUNT FERRETON, D. D., Rector of St. Paul's, Kent County.  
JOHN BISSER, A. M., Rector of Shrewsbury Parish.  
RICHARD CARMICHAEL, } Lay Deputies.  
WILLIAM FRISBY, }

ROBERT ANDREWS, Professor of Mathematics in the College of William and Mary.  
SOUTH CAROLINA. ROBERT SMITH, D. D., Rector of St. Philip's Church, and Principal of Charleston College.  
WILLIAM BRISBANE, }  
WILLIAM BURROWS, } Lay Deputies,

[*Bishop White to the Archbishop of Canterbury.*]

Most Rev. Father in God:

When I had y<sup>e</sup> honor of taking leave of your Grace at Lambeth, and even when I addressed you after my return to Philadelphia, I little expected that there would again come under your Grace's deliberation any difficulty in y<sup>e</sup> concerns of a Church for which you had so affectionately interposed your good offices. And it was my opinion that nothing remained but y<sup>e</sup> presentation of a third candidate with y<sup>e</sup> recommendations which had been prescribed.

It was not long, however, before an application came to me from y<sup>e</sup> Church in Virginia, a similar one being sent to my Brother, Bishop Provoost, desiring us to consecrate y<sup>e</sup> worthy gentleman who had been before appointed by y<sup>e</sup> Church to repair to England for consecration. But although we have on all occasions done your Grace y<sup>e</sup> justice to declare how far you have been from imposing any restrictions interfering with the ecclesiastical independence which has arisen from y<sup>e</sup> civil Revolution in our country, yet we thought there were obligations laid on us, by y<sup>e</sup> nature of y<sup>e</sup> transaction, and especially by those addresses of our Conventions which had received y<sup>e</sup> interpretation of y<sup>e</sup> English Prelates. The responsibility I profess on this subject must be my apology for troubling your Grace with my



enclosed answer to  $y^e$  proposal from Virginia. Bishop Provoost sent a similar answer, and we have  $y^e$  satisfaction of knowing that our conduct was agreeable to  $y^e$  Churches in which we respectively preside. Owing either to neglect, manifested by  $y^e$  Church in Virginia, or else some causes of which I am not a competent judge,  $y^e$  worthy Dr. Griffith found himself obliged by Providence, honor and delicacy, to resign his appointment, and has lately deceased, much lamented by a numerous acquaintance in this part of America. So that, at present, there is not the least appearance of a speedy appointment for consecration from any State southward of this, of which I pretend not to assign  $y^e$  cause; although I can declare  $y^e$  full belief, and I think I may say knowledge, that it is not from any desire of relinquishing Episcopal Government and Ordination. But within a short time, Bishop Provoost and I have received an application from  $y^e$  Clergy of Massachusetts and New Hampshire, requesting us to join with  $y^e$  Right Rev. Bishop Seabury, in  $y^e$  consecration of their Bishop elect. Bishop Provoost's indisposition, by occasioning his absence from  $y^e$  late Convention, made it necessary for me to make up my mind without his opinion and advice, although I entertain no doubt of his concurrence. The principles governing me in  $y^e$  whole of this business, require me to lay before your Grace my answer to  $y^e$  Clergy of  $y^e$  aforesaid applicant States, which I shall accordingly enclose.

There will be forwarded to your Grace, by this opportunity,  $y^e$  proceedings of  $y^e$  General Convention on  $y^e$  above business; of which I have only to remark, that if in  $y^e$  issue it should appear, from respect to  $y^e$  Convention, as I wish it may, either that I am released from my obligations, or that I have been mistaken in  $y^e$  supposing of them, there is neither principle nor personal considerations that can for a moment prevent my joining in  $y^e$  solicited consecration. On  $y^e$  contrary, all my endeavours have tended to an union with our Eastern Brethren, still in consistency with  $y^e$  completing of  $y^e$  succession from England.

I cannot conclude without taking notice, that by  $y^e$  blessing of God, your Grace's labors for  $y^e$  Church in which I preside have not been unsuccessful. I have had  $y^e$  satisfaction of supplying, not only  $y^e$  Church in this State, but also very many distant Churches with, I trust, able and faithful Pastors. The apostolic rite of Confirmation has been of great efficacy in calling  $y^e$  attention of many to  $y^e$  other ordinances of religion, and in every respect there appears an increasing desire, in all  $y^e$  different orders of our Church, to promote her prosperity. And what adds greatly to our happiness, we live in uninterrupted unity among ourselves, and in peace with our fellow-Christians of other persuasions. My parochial engagements prevent my wholly devoting of myself to  $y^e$  Episcopacy; although in this respect my situation has been considerably bettered by  $y^e$  generosity of  $y^e$  Vestry of my Churches, who have given me additional assistance, on such a plan as considerably relieves me from  $y^e$  more fatiguing duties of  $y^e$  pastoral charge.

I beg, my Lord, to present my most respectful compliments to Mrs. Moore, whose polite attentions I still hold in grateful remembrance.

Commending myself and  $y^e$  Church under my care, to your Grace's prayers, I have  $y^e$  honour to subscribe myself  
Your Grace's obliged and very humble Servant,  
W.M. WHITE.\*

[Rev. Dr. Smith to Rt. Rev. Bp. Sedbury.]

From the original draft in Dr. Smith's hand-writing, (endorsed.)

August 16<sup>th</sup>, 1789.

Right Rev'd and dear Sir:

I was happy to receive your letter of 23d July, in answer to mine of the 13th, from New York, which came to hand at a very critical moment, viz: the first day of our Convention, and enabled me to be more effectually instrumental in projecting and prosecuting, I trust, to a nobler issue, the plan of an *union* of all our Churches, than your letter of a prior date to Bishop White, gave us room to hope. The *healing and charitable idea* of "an efficacious union and communion in all Essentials of Doctrine, as well as Discipline, notwithstanding some differences in the usages of Churches," in which your letter as well as mine agreed, and which was at the same time strongly held up in the Address of the Churches of Massachusetts and New Hampshire, and also in Dr. Parker's Letter, gave an opening at last, as well by a new clause, viz: the 2d in our ecclesiastical Constitution, as by 5 Resolves unanimously passed, to lay the foundation of an union, wherein a superstructure may be raised, against which even the gates of Hell shall never prevail.

The 4th of those Resolves, inviting you through the door so widely opened, to meet us in the Convention at Philadelphia, adjourned for that end to Sept'r 29<sup>th</sup>, is the preliminary Article of this union; and I scarce entertain a doubt but that the great Head of the Church will, by His blessed Spirit, so replenish our hearts with love, and so bless our joint councils, that we shall attain a *perfect uniformity* in all our Churches: or, what is, perhaps, alike lovely in the sight of God, a perfect harmony and brotherly agreement wherever, through local circumstances and use, smaller differences may prevail.

You will see from our printed journal herein enclosed, that, in a committee of the whole, the business of the Eastern Churches engaged our attention for the first five days of our sitting, and though a desire of union was every where evident among the members, yet much difficulty and variety of sentiment and apprehension prevailed as to the means, inso-far that there appeared more than a probability of coming to no conclusion. In this stage of the business, I requested a postponement for one night, on the promise of proposing something against next morning which might meet the apprehensions of all; as we all had but one great object of union in view: and I shall

\* From the original draft, in the handwriting of Bishop White and preserved among his papers.



ever rejoice in it as the happiest incident of my life, and the best service I have ever been able to render to our Church, that the Resolves which were offered the next morning were unanimously and almost instantaneously adopted, as reconciling every sentiment, and removing every difficulty which had before appeared to obstruct a general union.

Bishop White, whom I consulted in framing the Resolves, and Dr. Moore, of New York, and Mr. (now Dr.) Smith, of South Carolina, were particularly zealous in whatever tended to promote this good work; and I am well assured that you are in some mistake respecting Bishop White's having declined a "Proposal" for your joining with him and Bishop P. in consecrating a fourth Bishop. He has assured me, and also declared in Convention, that no such proposal was ever made to him; and I believe he has written, or will write to you on this subject. His whole conduct, wherever your name and Episcopate have been mentioned, does him honour, and is perfectly agreeable to his well-known excellent temper, and zeal for the peace and unity of the Church. It was Dr. White who seconded, on a former occasion, my motion for not suffering any question in Convention, which might imply even a doubt of the validity of your consecration, and that at a time when admitting a doubt of that kind was considered by some as a good means of forwarding his own and Dr. Provost's consecration.

No, I cannot have the least doubt of your attending the adjourned Convention, according to the truly respectable invitation given you. I must again repeat the invitation, that you will make my house your home, or place of residence, during your stay in Philadelphia. The Rev. Dr. Moore, of New York, will be my other and only guest, in the chamber adjoining yours, and he will accompany you from New York or Elizabeth to my house in Philadelphia, as you may agree: and I trust you will be with us a day or two before the 29th of Sept'r, rather than a day after, as we shall be pressed in respect of time.

I have enclosed some printed Proposals for publishing a body of sermons, in 4 or 5 vols., and have written on a blank leaf, (after the recommendation given to the design by Convention) what would be my wish respecting your approbation and recommendation of it to your Clergy.

The College of Philadelphia have, on Dr. White's recommendation and mine, granted the degree of D.D. to the Rev. Mr. Bass and Mr. Parker, which we thought a proper compliment to the New England Churches. We are sorry we forgot to pay the same compliment to the venerable old Mr. Leaming, of the Connecticut Church. I hope he will accompany you to Philadelphia, and receive that compliment from us in person, if he has no where else received it before.

[*The Committee to Bishop Seabury.]*

*Philadelphia, Aug. 16th, 1789.*

**Bishop Seabury:**

**Right Rev Sir:**

Your letter to the Right Rev. Bishop White, and also yours of a posterior date to the Rev. Dr. Smith, were laid before the General Convention of our Churches, and read with that deference and regard which are due to the communications of the Bishop and Pastor of a respectable sister Church.

As we "feel equally with you the necessity of a general union of all our Churches in the United States, and lament whatever may occur as tending towards the continuance of disunion," those parts of your letters which had any reference to this important point became the immediate subject of the most affectionate, candid and serious discussion; leaving every other part, either to future joint deliberations, or to be noticed in the answers of the gentlemen to whom your letters were, in part, personally addressed.

As a committee appointed for that purpose, we herewith transmit to you the printed proceedings of our Convention, and also a copy of our Address to the Archbishops and Bishops of England. By those documents you will readily perceive, that nothing hath been left unattempted on our part, which we conceived to be conducive, either towards the basis or superstructure of an union, so seemly and needful in itself, and so ardently desired by all.

By the *second Article* of our printed Constitution (as now amended) you will observe that your first and chief difficulty respecting Lay representation is wholly removed, upon the good and wise principles admitted by you as well as by us, viz: "That there may be a strong and efficacious union between Churches, where the usages are in some respects different." It was long so in the different dioceses of England.

By the Article of our Constitution above mentioned, the admission of yours and the other Eastern Churches is provided for upon *your own principles of representation*; while our Churches are not required to make any sacrifice of theirs; it being declared, "That the Church in each state shall be entitled to a representation either of Clergy, or Laity, or of both. And in case the Convention [or Church] of any state should neglect or decline to appoint their deputies of either order, or if it should be their rule to appoint only out of one order; or if any of those appointed should neglect to attend, or be prevented by sickness, or any other accident, the Church in such state, [district or diocese] shall, nevertheless, be considered as duly represented by such deputy or deputies as may attend, of either order."

Here, then, every case is intended to be provided for, and experience will either demonstrate that *an efficacious union* may be had upon *these principles*; or mutual good will, and a further reciprocation of sentiments will eventually lead to a more perfect uniformity of Discipline as well as of Doctrine.



[The representation in those states where the Church appoints Clerical deputies only, or chooses to be wholly represented by its Bishop, will be considered as complete; and as it cannot be supposed that the Clergy will ever neglect to avail themselves of their voice and negative, in every ecclesiastical decision, so neither can the Laity complain in those states where they claim no representation; and still less where they are declared to have a voice, and claim a representation, but neglect to avail themselves of their claim: which latter is too likely to be the case in some of the states within our present union, where it is difficult to procure any Lay representation, although earnestly solicited by some of the Clergy, who are fully sensible of the advantages derived to our former Conventions, from the wise and temperate counsels, and the respectable countenance and assistance of our Lay-members.]

As to the second point, respecting your own *consecration* and the *Scots Episcopacy*, we are persuaded that you have fallen into some misapprehension concerning an entry made in the Journal of a former Convention, or have been misinformed of the circumstances attending it. Nothing was ever agitated in that Convention concerning the Scots Episcopacy, but the contrary. You may perceive by the Journal, that the Convention refused to come to any Resolution which would imply even a doubt of the validity of your consecration; and the proceedings of the present Convention upon that subject, we are persuaded, will be more than sufficient to remove every obstacle of our future *union*, which might have been apprehended on that score.

As the last and greatest proof which we could give of respect for our sister Churches, and our desire of their assistance in the completion of our ecclesiastical system, we have postponed every thing, except what was intended immediately to open the door of union: and have adjourned our Convention till the 29th day of September, in the full confidence of then meeting a representation from all the Churches in the Eastern States, for the purpose of devising and executing such measures as, through the blessing of God, may concentrate all our future labours in the promotion of truth and righteousness, and for preserving our Church in the unity of the Spirit, and the bond of peace.

We hope that the time to which the Convention had adjourned may be found convenient to you and to your Churches. An early day was necessary, as the members from some of the Southern States could neither be detained long from home, nor return to their respective charges, with any prospect of attending at any more remote day, during the present year.

The day to which the adjournment was made, viz: Tuesday, September 29th, falls one week before the annual meeting of the Corporation for the relief of the widows and children of the Clergy, for the states of New York, New Jersey and Pennsylvania, of which you are a member; and the very existence of that pious and charitable institution depends upon our obtaining a full board for the explaining and amending some of the fundamental laws. It was, there-

fore, proper to make the adjournment of the Convention a week earlier than the meeting of the Corporation, that the business of both might be better transacted without interference: and the City of Philadelphia is the place where, according to *Charter*, the Corporation is to meet this present year: and, exclusive of this consideration, Philadelphia was considered as more central and convenient, as well as less expensive, perhaps, to the members, than New York during the sessions of Congress, and the present concourse of strangers to that city.

We have now only to request your acknowledgement of the receipt of this Address as soon as convenient after it comes to your hand, with which we doubt not to have the agreeable assurance of meeting you (and such representation of your Church as your own rules may provide) in our adjourned Convention at Philadelphia, on the said 29th of September next.

We are, with all respect,  
Your affectionate Brethren and humble Servants,  
W. W.  
W. S.  
S. M.  
F. H.  
T. C.\*

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16th August, 1789.

Two letters written the same day by the Bishops of Connecticut and New York, the one before the writer was acquainted with the final action of the Convention; the other, with that action fully understood, next claim our notice. The readiness of Bishop Seabury for the union, and the stubborn opposition of Bishop Provoost to any measure for comprehension and conciliation, are marked and suggestive features of these characteristic communications.

*New London, Aug. 26th, 1789.*  
Rev. and dear Sir:  
Have you yet heard the result of your application to the Southern Bishops respecting Mr. Bass's consecration? The Rev. Dr. Moore, of New York, informs me the application was referred to the Convention, and directions given to write to the English Bishops for their opinion. These steps to me look queer, and shew a degree of thralldom, both to the Convention and English Archbishops, that ought not to be. Dr. Moore urges me very strongly to go to the adjourn-

\* From the original draft preserved among the papers of the Rev. Dr. William Smith, of Philadelphia. The initials appended to this communication are those of Bishop White, the Rev. Drs. Wm. Smith and Samuel Magaw, and Messrs. Francis Hopkinson and Tench Coxe, Esquires.



ed Convention at Philadelphia, Sept. 29. And as they have removed the objections I made, I should be much inclined to go, was it not for the promise I made of visiting Portsmouth at that time. Having before twice disappointed them, I ought not how to apologize again. Let me have your opinion on that matter, and also whether I ought to go to Philadelphia without an official invitation, which yet I have not received.

So far had I written, when the post brought me the proper official invitation, with the various communications from the Convention. These, I suppose, you will also receive by the post. I have determined to go to Philadelphia, and hope to see you there. Time will not permit me to add more, than that I am

**Rev. Dr. PARKER.** Your affectionate, humble Servant,  
S., Bp. Connect.\*

—

[*Bishop Provost to Bishop White.*]

— How far I shall be able in future to act in concert with the General Convention of the Protestant Episcopal Church will depend upon the proceedings at their next meeting. The delegates from New York have grossly deviated from their instructions, which were worded, with their consent, and at my particular request, in a manner that was intended to prevent their accession to any scheme of union, which might be purchased at the expense of the general constitution, which had been ratified in the Church of New York since my return from Europe, or which might endanger the preservation of the succession of our Bishops in the English line. I shall only add upon the subject, that it is not an absolution from the Archbishops and Bishops of England, that will induce me to sacrifice the principles upon which I first entered into the union, and upon which I have since uniformly acted.

Your affectionate Brother,  
SAM. PROVOOST.†

*New York, August 26th, 1789.*

The following day Bishop Seabury replied to the letter from Bishop White we have printed a little before. It is brief, but to the point; and in its prompt acceptance of the invitation to Philadelphia, and in its expression of a full determination to overcome all obstacles in the way to securing a representation from Connecticut, it must have borne to the amiable Bishop of Pennsylvania the earnest of the coming day of union, peace and love.

\* From the Bishop Parker Correspondence.  
† From the Bishop White Correspondence.

[*Bishop Seabury to Bishop White.*]

*New London, August 27th, 1789.*

Rt. Rev'd and dear Sir :

The post coming late in the evening into this town, and going out early the next morning, prevents my saying more than to acknowledge the receipt of your favour of the 12th instant, and to inform you that I will, God permitting, most willingly join you at your adjourned Convention, the 29th Sept. The time is so short, that I fear we shall not be able to get our dispersed Clergy together; but every thing shall be done that can be done; and I presume, on so sudden an emergency, any little informality in the appointment of their representatives will be overlooked.

Accept my wishes for your health and usefulness, and my acknowledgements for your kind attentions. Will you do me the favour to acquaint Dr. Smith, that I have received his communications, and to thank him for them. It is impossible for me to write now to him; and, indeed, it is unnecessary, as I hope so soon to have a personal interview with him.

Believe me, Rt. Rev'd and dear Sir, to be

Your affectionate Brother and very humble Servant,  
S., Bp. Connect.\*

Bishop White was not wanting in efforts to conciliate the Bishop of New York. We have no means of re-producing his letters, which, if preserved, are not in our hands; but their general character can be inferred from the replies of Bishop Provost, which are still on file among the papers of his correspondent.

[*Bishop Provost to Bishop White.*]

Right Reverend and dear Sir:

— I am often surprised to find, that different persons will think so very differently upon the same subject. It was always my settled opinion, that the members of the General Convention, since their first meeting, were bound together by some general principles, which were to be kept inviolate as the basis of their union. Among these fundamental principles, the following stand foremost in my mind: I have always esteemed them as the best guard against an improper connection with other Churches, and I shall not readily consent to a deviation from them.

“ There shall be in General Convention a representation of both Clergy and Laity of the Church in each state, &c.  
“ That in the said Church, in every State, there shall be a State Convention, consisting of Clerical and Lay Deputies.”

\* From the Bishop White Correspondence.



As to what you stile an implied engagement to the English Bish-  
ops, I look upon it, in regard to myself, as a positive one. I entered  
into it, *Ex Animo*, upon principle; and do not wish to ask or ac-  
cept a release from it.

It is a fact not to be denied, that a General Convention was held  
out and recommended to the state Conventions of the Church for  
their consideration and ratification; or, if you choose another word,  
adopted it (this will appear from the minutes of our Convention which  
are in your hands; for they are printed no further than 1787); and  
had an undoubted right to restrict their delegates from consenting to  
any alteration of it. That the New York delegates have grossly va-  
ried from their instructions, they themselves do not deny; and, if the  
professions of men are to be believed, some of them are much con-  
cerned at their conduct. Dr. Beach saw the letter I wrote to you,  
and assented to the truth of every part of it. This was all I intend-  
ed to assert in my last.

If you knew the particular circumstances under which these instruc-  
tions were given you would allow their variation from them to be in-  
excusable. But to give you a precise idea of this matter would re-  
quire too long a detail for me to attempt, with the present disorder  
in my head. You will probably hear from me again before the meet-  
ing of the Convention.

I am, dear Sir, your affectionate Brother,

SAMUEL PROVOOST.\*

New York, Sept. 7, 1789.

[Bishop Provoost to Bishop White.]

Right Reverend and dear Sir:

When I wrote last, was with so violent a disorder in my head, that it is not surprising if I did not express myself so fully as to prevent a possibility of misconstruction. I now sit down to answer the material parts of your last letter of Sept' 15, 1789. And, in the first place, I shall give, in a few words, my reasons why the Delegates from New York were inexorable in their deviation from their instructions. Previous to the meeting of the last state Convention, I should be instructed to promote a general union of the Epis-  
copal Church in the United States. [See]

I observed to Mr. Harrison, that I should oppose his motion, being perfectly convinced, that while he was seeking an imaginary union, he would eventually bring about a real schism; that, for my own part, I should never consent to any proposals for a union, which would risque the Constitution of our Church, or endanger the continuation

of the succession of our Bishops in the English line. Mr. Harrison and the gentleman who sided with him replied, that they only wished for a union which would be consistent with the Constitution, and proposed succession from the English Bishops; and he endeavoured to vary the words of his motion in a manner that might afford me satisfaction; but, as I still thought the points I had at heart were not sufficiently guarded by his alterations, I had my dissent to the motion entered upon the Church Book. Expecting that the same motion would be renewed in the state Convention, which was to meet in a few days, I called the council of advice, consisting of the Reverend Drs. Beach, Moore, and Mr. Duane, to take their opinions how I might most effectually oppose it, and with the least altercation. It was the sentiment of Dr. Moore, that Mr. Harrison should draw up his motion so particularly, and the Delegates to the General Convention be tied down so strictly to an adherence to the Articles which I requested might be secured, that my scruples as to any intention of varying from them might be entirely removed. This we all consented to. The resolve was accordingly drawn up by Mr. Harrison in words I inclosed to you. It was submitted next morning to the inspection of Mr. Duane and myself, and being deemed satisfactory, was permitted to pass in Convention without objection. I now remained perfectly easy in my own mind, concluding that whatever change might take place in the sentiments and proceedings of the General Convention, the members of the Church of New York would continue united among themselves. My expectations have been a little dis-  
appointed, but whatever may be the event, I shall always endeavour

to preserve a consistency of character and conduct.

I must still insist upon it, that the general principles mentioned — — — \* the great leading principles which the gentlemen assembled at New York, in 1784, understood they were to act upon. This appears from the State Conventions, consisting of Clergy and Laity, that were immediately formed by the Churches that these were in fact virtually contained in the printed proceedings of that meeting. They were more fully expressed and incorporated in the constitutions recommended by the Conventions of '85 and '86, and they were decided upon in the Convention held at Wilmington, in October, '86, as is evident from the following words, extracted from the minutes, page 14:

“A question was then proposed and seconded, viz.: Whether the Convention hath authority to admit members, persons deriving their appointment not from a *State Convention*, but from a particular parish or parishes only? On the question being put, it was deter-  
mined in the negative.”

“Another question was then proposed and seconded, viz.: Whether this Convention can consistently with its fundamental articles admit

\* Two or three words in the MS. are illegible at this place.



a State to be represented by a Clerical or Lay Deputy only? Which was also determined in the negative.”\*

I shall now endeavour to prove that the State Convention of New York had ratified or adopted the general constitution submitted to their consideration, as fully as the General Convention or any reasonable person could have required.

If you will examine again our minutes, page 16, you will find these words: “The eight first articles approved of by the last Convention were again ratified.”† You will also find that the ninth, which relates to the new Prayer Book, was received in the manner recommended by the General Convention, “the respective congregations of this Church be at liberty to use the new form of Prayer,” &c.,‡ page 17, “approved of by last Convention.” The addition proposed to the sixth article was only recommendatory. The article itself had been before unconditionally adopted.

I have enlarged more upon this than was necessary for the argument in my former letter; for if our Convention had only adopted the 2d and 3d articles of the Constitution, they would unquestionably have had a right to tie down their delegates to a strict observance of the said two articles.

I have read the above to John Jay and James Duane, Esqs., who entirely agree with me in sentiment, and allow it to be a true and accurate statement of facts. I again enclose a copy of the instructions to the New York delegates, which it may perhaps be proper for you to lay before the Convention, as I shall not think myself bound by any proceedings of said delegates which run counter to the tenor of their instructions.

I thank you for the concern you express at my disorder. It is not a new complaint with me. I was once before confined with it for near three months. Though something better for the last few days, I shall not be able to attend Convention.

I should have added a line or two concerning the nature of my engagements to the English Bishops; but as my paper is nearly exhausted and my complaint returning, I must conclude.

Your most affectionate Brother,

SAMUEL PROVOOST.§

\* Vide Hawks and Perry's reprint of the Journals of the General Conventions, I. page 57.

† Vide “Journals of the Convention of the Prot. Ep. Church in the Diocese of New York,” reprinted 1844, p. 17.

‡ Ibid. The references in the Bishop's letter are to the “Proceedings of the Convention of the Prot. Ep. Church in the State of New York, held in the city of New York.” New York, printed by Hugh Gaine, 1787.

§ From the Bishop White Correspondence.

[Copy of a Resolve passed in the last Convention of the Protestant Episcopal Church in the State of New York.]

Upon motion of Mr. Harrison, seconded by Mr. Rogers, it was universally Resolved, That it is highly necessary, in the opinion of this Convention, that measures should be pursued to preserve the Episcopal Succession in the English line; and resolved, also, that the union of the Protestant Episcopal Church, in the United States of America, is of great importance and much to be desired, and that the delegates of this State, in the next General Convention, be instructed to promote that union by every prudent measure, consistent with the constitution of the Church, and the continuance of the Episcopal Succession in the English line.

A long and interesting letter, written by Dr. Parker to his brother-in-law, on the 27th of September, from New York, after mentioning his interview with Bishop Seabury and Messrs. Jarvis and Hubbard, at Dr. Benjamin Moore's, gives us some interest- chit chat with reference to the whole matter :

“I shall set out to-morrow for Philadelphia, if the weather permits. But I have some presentiments that nothing will be accomplished by the Convention. The aspect is unfavourable in this quarter, and I find that a certain gentleman\* who has interested himself in Church matters in Massachusetts, was set at work by some characters here who are opposing a union with Bishop Seabury with great vehemence. If they go to the Convention, and have any influence, we shall bring nothing to pass. Bishop Provoost, Mr. Duane, the Mayor, and one other person here, are the characters I allude to. Provoost will not go to Philadelphia.”†

Happily these presentiments were not verified. There remains among the interesting papers preserved by Bishop White, a dingy yellow half sheet of paper bearing these words :

“We do hereby agree to the Constitution of the Church, as modified this day in the Convention. 2d October, 1789.

SAMUEL SEABURY, D. D.,

Bp. Ep' Ch'ch, Connect.

ABRAHAM JARVIS, A. M.,  
Rector of Christ's Church, Middletown.

\* Dudley Atkins Tyng ? † From the Bishop Parker Correspondence.



BELA HUBBARD, A. M.,  
*Rector of Trinity Church, New Haven.*  
SAMUEL PARKER, D. D.,  
*Rector Trinity Church, Boston, Massachusetts, and Clerical Deputy for Massachusetts and New Hampshire.*

It is this half sheet of paper which attests the Church's return to unity and peace.  
But there had been certain changes wrought in the Constitution of the Church, by the voluntary action of this Convention, ere these signatures were attached to the instrument of union. These changes, as recorded in the proceedings of the Convention, are as follows:

*Christ Church, Wednesday, September 30th, 1789.*

The Convention met.

The Right Rev. Dr. White presided, ex officio.

The Rev. Mr. Bracken read prayers.

The Rev. Mr. Bracken, Clerical Deputy from the Church in Virginia,\* produced testimonials of his appointment, which being read and approved, he took his seat.

The Right Rev. Dr. Samuel Seabury, Bishop of the Protestant Episcopal Church in Connecticut, attended, to confer with the Convention, agreeably to the invitation given him, in consequence of a resolve passed at their late session; and the Rev. Dr. Samuel Parker, Deputy from the Churches in Massachusetts and New Hampshire, and the Rev. Mr. Bela Hubbard and the Rev. Mr. Abraham Jarvis, Deputies from the Church in Connecticut, produced testimonials of their appointment to confer with the Convention, in consequence of a similar invitation.

These testimonials were read and deemed satisfactory.

The Right Rev. Dr. Seabury produced his Letters of Consecration to the holy office of a Bishop in this Church, which were read and ordered to be recorded.

*Resolved*, That this Convention will, to-morrow, go into a Committee of the whole, on the subject of the proposed union with the Churches in the States of New Hampshire, Massachusetts and Connecticut, as now represented in Convention.

*Christ Church, Thursday, October 1st, 1789.*

The Convention met.

The Rev. Mr. Rowe read prayers.

\* This being an adjourned Convention, testimonials were only required from new members.

The Rev. Dr. Beach, from New York, the Rev. Mr. Frazer, and James Parker, Esq., from New Jersey, and James Sykes, Esq., from Delaware, took their seats in Convention.

Mr. Joseph Borden Hopkinson, was admitted an Assistant Secretary.

Mr. John Rumsey produced credentials as a Lay Deputy from the State of Maryland, and was admitted to his seat.

The Convention then resolved itself into a Committee of the whole, agreeably to the order of the day.

The Rev. Dr. Robert Smith in the chair.

And after some time rose and reported the following resolve, viz: *Resolved*, That for the better promotion of an union of this Church with the Eastern Churches, the General Constitution established at the last session of this Convention is yet open to amendment and alterations, by virtue of the powers delegated to this Convention.

The question being put on this Report, and a division called for, it was determined in the affirmative.

On motion, *Resolved*, That a Committee be appointed to confer with the Deputies from the Eastern Churches, on the subject of the proposed union with those Churches. Whereupon,

The Rev. Dr. William Smith, the Rev. Dr. Robert Smith, Rev. Dr. Benjamin Moore, Richard Harrison, and Tench Coxe, Esqrs., were chosen for this purpose.

Adjourned, to meet at the State House to-morrow morning.

*State House, in the City of Philadelphia, }  
Friday, October 2d, 1789. }*

The Convention met.

The Rev. Dr. Robert Smith read prayers.

The Rev. Dr. William Smith, from the Committee appointed to confer with the Deputies, from the Churches of New Hampshire, Massachusetts, and Connecticut, concerning a plan of union among all the Protestant Episcopal Churches in the United States of America, reported as follows:

That they have had full, free and friendly conference with the deputies of the said Churches, who, on behalf of the Church in their several States, and by virtue of sufficient authority from them, have signified that they do not object to the Constitution which was approved at the former session of this Convention, if the third article of that Constitution may be so modified as to declare explicitly the right of the Bishops, when sitting in a separate House, to originate and propose acts for the concurrence of the other House of Convention, and to negative such acts proposed by the other House as they may disapprove.

Your Committee conceiving this alteration to be desirable in itself, as laying a tendency to give greater stability to the Constitution, without diminishing any security that is now possessed by the Clergy or Laity; and being sincerely impressed with the importance of an union to the future prosperity of the



Church, do therefore recommend to the Convention a compliance with the wishes of their brethren, and that the third article of the Constitution may be altered accordingly. Upon such alteration being made, it is declared by the Deputies from the Churches in the Eastern States, that they will subscribe the Constitution, and become members of this General Convention.

Upon special motion, the above report was read a second time; whereupon the following resolution was proposed, viz :

*Resolved*, That the Convention do adopt that part of the report of the Committee, which proposes to modify the Third Article of the Constitution, so as to declare explicitly "the right of the Bishops, when sitting in a separate House, to originate and propose acts for concurrence of the other House of Convention, and to negative such acts proposed by the other House as they may disapprove, provided they are not adhered to by four-fifths of the other House."

After some debate, the resolution, with the proviso annexed, was agreed upon, and the Third Article was accordingly modified in the manner following :

**Art. 3.** The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon, unless adhered to by four-fifths of the other House; and all acts of the Convention shall be authenticated by both Houses. And, in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation, the latter, with their reasons in writing, within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, any Bishop attending a General Convention, shall be a member *ex officio*, and shall vote with the Clerical Deputies of the State to which he belongs: and a Bishop shall then preside.

On motion, *Resolved*, That it be made known to the several state Conventions, that it is proposed to consider and determine, in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other House. Ordered, that the General Constitution of this Church, as now altered and amended, be laid before the Right Rev. Dr. Seabury, and the Deputies from the Churches in the Eastern States, for their approbation and assent.\*

This assent, as we have seen, was duly given, and the Bishop of Connecticut and his deputies, together with Dr. Parker, as deputy from Massachusetts and New Hampshire, took seats in the

Convention. There being three Bishops in the Church, the House of Bishops was organized, Bishop Seabury presiding. The "Proposed Book" having never been ratified as the service book of the American Church, there was, mainly through the influence of the delegates from the Eastern States, a return to the English Prayer Book, as the basis of the new compilation.

A body of canons was also prepared. Bishop Seabury was requested to preach the opening sermon at the next meeting of the Convention; and among the closing proceedings, the following Report gives the final action of the Convention with reference to the measures for union :

The Committee on the Means of Perpetuating the Episcopal Succession in the United States of America, made the following report, which was read and adopted, viz :  
The Committee on the Means of Perpetuating the Episcopal Succession in these United States, are of opinion—  
That the Standing Committee, which, agreeably to the Constitution, is chosen, as above, to act during the recess of the General Convention, ought, in the name of the Convention, to recommend for consideration any person who shall appear to them to be duly elected and qualified for the Episcopal office. That should any person, elected and qualified as above, be proposed, and should the answer from the English Archbishops be favourable to the intended plan of consecrating by the Right Rev. the Bishops Seabury, White and Provoost, the Committee shall write to the said three Bishops, intimating, that it is the will and desire of the General Convention, that such consecration should, as soon as convenient, take place. That, should the answer from England be unfavourable, or any obstacle occur, by the death of either of the three Bishops, or otherwise, the said Committee shall recommend any Bishop elect to England, for consecration.\*

We have thus traced in our pages, the history of the Church in Connecticut, from the coming of the first Missionary to the Province, up to the admission of the Church, with its Bishop, to the general union of the Episcopal Churches in the land. Our work consisting almost exclusively of documents hitherto unpublished, or else rarely accessible, even to students of our annals, cannot fail of presenting many facts of interest, hitherto unknown to our readers. As such we commend it to their perusal and support.

